

The Role of Ego and Fitrah as Basic Moral Potentials and the Key Focal Points of Ethical Problems

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Abstract

Morals have a high position in the Islamic religion, as well as in social life. Good and bad morals can lead individuals to obtain a harmonious life or vice versa. So in this case, individuals must understand what potential within themselves can influence morals so that this potential can develop in the direction of good, not bad. The aim of this research is to analyze ego and nature as the potential basis of morals as well as the nodes of moral problems. The method used is the library method, namely a method of collecting data by understanding and studying theories from various literature related to research. The results of the research show that when the ego in an individual functions well in the sense that it is filled with perfect awareness and insight into the good and bad of something. This will give birth to good behavior in the concept of good morals. Then fitrah as the basic potential of morals can be interpreted as innate moral awareness, where the potential of nature creates innate moral awareness in humans. This means that every individual has an initial understanding of the difference between right and wrong. The knot of moral issues in the thayyibah sentence is related to good words that are embedded in the human soul.

Keywords

Morals; Ego; Fitrah; Kalimah Thayyibah

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INTRODUCTION

From an Islamic perspective, morality holds a high status. It is even said to be higher than knowledge. As we all know, a person with morality but little knowledge is better than someone with abundant knowledge but no morals. Discussing morality is always interesting. This is because humans, as social beings, constantly interact with other humans. This is why good morality plays a role in a behavioral system that can create harmony in human life. Conversely, if an individual is dominated by values that stem from bad behavior, it will give rise to disharmonious relationships in human life (Hasan, 2019).

Then it is necessary to know that good morals can cause a servant to achieve a high position and degree in the sight of Allah and vice versa, bad morals can cause a servant to receive wrath from Allah and be farthest from His heaven (Bafadhol, 2017). As a good Muslim, of course, one can try to perfect his morals by following the teachings of the most noble human being on earth, namely the Prophet Muhammad SAW (3). As in the word of Allah QS Al Qalam verse 4 which means: "And indeed, you are of a great moral character" (Qiptiyah, 2020)

Then in one of the hadiths it is mentioned that Abû Hurairah radhiyallahuanhu narrated that the Messenger of Allah sallallaahu alaihi wasallam said: "Indeed, I was sent only to perfect noble morals." (HR. Ahmad) (Bafadhol, 2017) As the noblest creature in the universe, Rasulullah SAW has set an example and taught many lessons about what kind of morals a Muslim should have. and we as his people should always follow his teachings

Indeed, good morals are based on knowledge, faith, good deeds, and piety. This is the key to being able to produce good deeds regulated by religion. With knowledge, faith, good deeds, and piety, a person can do good. Conversely, without knowledge, faith, good deeds, and piety, a person will find it difficult to do good and may even behave in a way that is not in accordance with religious teachings (May, 2017). Morals are also closely related to faith. Faith embedded in the heart of a Muslim will give birth to good words and behavior. This is because faith is a belief embedded in the heart, declared verbally, and proven by good deeds (Bafadhol, 2017).

Etymologically, the word *akhlak* is the plural of the word *Khuluq* which means character, temperament, behavior or nature (Qiptiyah, 2020) Ibn Miskawaih argues that *akhlak* is a trait embedded in the soul that encourages it to do actions without the need for thought and consideration. Almost the same thing was also put forward by Imam Al-Ghazali who said that *akhlak* is a trait embedded in the soul that can give rise to various kinds of actions easily and without thought and consideration (Mahmud, 2021) Therefore, it can be concluded that *akhlak* is something embedded in the soul that encourages the birth of actions without thought.

In essence, the good and bad of human behavior is determined by the factors that influence it. These factors are the basic potential that has a very strong influence on morals, both to direct them towards goodness or to direct them towards evil (May, 2017). Among the factors that shape human morals are the instinctive innate factors of humans as biological creatures that can be a driving force for human actions. Then other factors also come from hereditary

traits that are passed down from parents to their offspring, in this case meaning to their children and grandchildren (Warasto, 2018).

On the side of the convergence flow, it is said that the formation of morals is influenced by internal factors, namely the child's disposition, and external factors, namely through relationships or interactions in the social environment (Warasto, 2018). Therefore, in this case, the author will discuss the potential for morals that come from within humans, namely ego and fitrah as the basic potential for morals. Then, how is the role of ego and fitrah as the basic potential for morals? Then the discussion about this will be discussed further by the author based on the analysis. The purpose of this study is to analyze how the potential for ego and fitrah as the basic potential for morals also knows about the knots of moral issues (kalimah thayibah).

RESEARCH METHOD

This study uses a qualitative approach, defined as a research procedure that produces descriptive data in the form of written or spoken words and observable behavior (Solihin, 2021). The research method used is library research, a method of collecting data by understanding and studying theories from various literature related to the research (Adlini et al., 2022). The data collection technique is carried out through documentation studies, namely a method of collecting data through journals, including books, to determine opinions, theories, arguments, laws, and so on (Fadilla et al., 2023). The author analyzes several journals related to the ego and human nature as the basic potential of morality and those that are related to the nodes of moral issues.

RESEARCH RESULT AND DISCUSSION

Ego as the Basic Potential of Morals

From a psychological perspective, every individual consists of three essential elements: the id, ego, and superego. In Islamic thought, these three terms are usually equated with the nafs-anger (angry nafs), nafs-lawwamah (lawwamah nafs), and nafs-mutmaninah (righteous nafs). These three are elements of life within an individual that will grow and develop along with the journey and experiences of human life (Wahyuningsih, 2022). These three things are also the fruit of Freud's thinking, which states that the human personality has a tripartite form of id, ego, and superego (Sumadi, 2018). The following is a discussion of these three.

The id is a personality pattern that is embedded in every individual from birth. It is closely related to biological elements. Freud viewed the id as an unconscious *principle that* prioritizes pleasure, which can unconsciously influence human behavior (Zaini, 2018). The existence of the id is fundamental to individual survival. This is because it is the basic instinct present in every individual. It also encompasses the instinct for survival and also the urges to fulfill various physical and psychological needs and satisfactions (Sumadi, 2018).

Humans who use the id as the basis for their daily behavior can use it as a form of primitive drive that can freely express itself without limits, thus causing criticism or rejection from their social environment. In this case, the more an

individual uses primitive drives as the basis for their life, the less likely they will survive in society. That is why it plays a crucial role in creating stability in the community (Nuafal, 2022). From the explanations above, the author can conclude that the id, in its terminology, can also be referred to as the desires within an individual, namely the drives to fulfill their needs.

The ego is an individual's ability to think, feel, and act (Mahmud, 2021). The ego is a structure of human awareness of reality. It is a personality construct that consciously regulates individual behavior. The ego continues to develop as the individual interacts with their environment (Zaini, 2018). The ego functions to relieve internal tension by adjusting existing impulses to objective reality. The ego has the awareness to align good and bad impulses to prevent anxiety or inner tension (Subqi, 2016).

Specifically, the ego's function is to control feelings and emotions regarding the behavior that will emerge. (Mahmud, 2021) The ego, in the reality principle, shows that not all Id commands can be fulfilled in real life, and it cannot be eliminated because the satisfaction of basic needs (Id) is the most fundamental part of human personality. Freud also said that the ego is a representation of reason and common sense. As social beings, human personality is not only shaped by the instinct to satisfy basic human needs that are internal (Id) and the ego that is based on the reality principle, human personality is also shaped by various moral demands called the Super Ego (Sumadi, 2018).

The superego itself functions as an inner reward, whether in the form of rewards such as joy, satisfaction, pleasure, a sense of success or in the form of punishment such as regret, guilt, and sin (Subqi, 2016). The superego also functions as a judge, where if the expected ideal value does not match reality, it will feel guilty. Conversely, if the reality is in accordance with the expected ideal value, the Super Ego will provide a reward with a feeling of happiness. However, if the expected ideal value is too high, then the potential for failure will also be greater. So it will have an impact on a person's psyche because it is always overshadowed by feelings of guilt (Sumadi, 2018). In short, the superego can be stated as a conscience that controls the control of an individual's internal consciousness which always develops along with the journey of his life (Zaini, 2018)

So, if the three terms above are likened to the story of the Prophet Yusuf and Zulaikha, it means that when Zulaikha seduced the Prophet Yusuf by closing the door tightly and inviting him to commit adultery, as a human being, the Prophet Yusuf had a lust (id) from Zulaikha's invitation. However, his heart (superego) was educated and functioning, so his mind (ego) rejected Zulaikha's invitation. From this, we can see the function of an educated mind and heart. His heart rejected the invitation because he knew that such an act would cause him to be included among the losers. Then his mind also considered how to reject the invitation. Thus, the Prophet Yusuf rejected Zulaikha's invitation so as not to violate existing norms and rules. Because his lust (id) was able to be restrained by the mind (ego) which considered what was in his heart (superego) (Nuafal, 2022).

Then, based on the reality principle, the ego can delay and find alternative ways to satisfy the id's demands that are inconsistent with reality, until the id can be properly satisfied in the real world. For example, when the ego rejects the id's command to steal food from a food stall due to hunger, the reason is because, in reality, such a desire is fraught with risk and can endanger the safety of the self (ego). The ego will then seek another solution, for example, by buying food instead of stealing. The solution of "buying" does not negate the id's command, which is the desire to satisfy hunger. However, the desire to eat can be fulfilled in a more acceptable way in the real world, namely by buying. Therefore, the ego does not actually reject the id's command, but rather transforms the id's command to align with the reality principle (Sumadi, 2018).

The ego holds control over human consciousness so that it can be implemented in a real and well-controlled manner. The ego also plays an important role in maintaining the stability of human life by balancing instinctive demands from within humans and moral considerations in society (Zaini, 2018). Then regarding the author's view on how the ego's potential as a basic potential for morality is that when the ego in an individual functions well in the sense of being filled with perfect awareness and insight into the good and bad of something. Then it will give birth to good behavior in the concept of good morals as well. Because as previously mentioned that the ego is a representation of reason, if the mind is educated, it will consciously reject badness and shift its focus to goodness. However, on the other hand, if the mind is not consciously educated by goodness, it will still do bad things even though the mind actually rejects the act.

Several concepts of fitrah according to general understanding, interpretation, and sunnah are as follows (Samsuri, 2020):

1. Fitrah means religion
"Fitrah" means "religion", meaning that Islam is in harmony with human nature, and that nature itself remains unchanging. Therefore, if humans were left to their own devices from the beginning, they would undoubtedly remain Muslim. However, this is impossible, as human life is always influenced by exogenous factors, customs, and social interactions. These are the things that distance humans from Islam. In other words, Islam is in harmony with a sane mind and perfect reason (Yunus, 1969).
2. Fitrah means recognizing the oneness of Allah
Since creation, humans have been gifted with the instinct to believe in monotheism. From the moment they are conceived, they believe that there is only one God worthy of worship, namely, Allah *Subhanahu Wa Ta'ala*. If their beliefs change over time, it is due to their environment, not least their family environment.
3. Fitrah means tending towards the truth
Human nature naturally desires purity and continually strives to stay on the straight path. Therefore, even if it's only a small desire deep within, humans instinctively strive for goodness. However, again, due to external factors, humans often reject this goodness.
4. Fitrah means sincere or pure

According to Abu Ja'far, humans are born with or equipped with various inherent qualities. One of these is purity or sincerity in carrying out deeds or activities.

5. Fitrah means basic human potential

Potential is the ability and strength that a person has, both physically and mentally, and has the potential to be developed if trained and supported by good facilities (Masni, 2018).

In general, the innate potential of nature as the foundation of morality reflects the belief that every individual possesses an innate moral foundation, which, if properly guided and developed, can help them live a moral and ethical life. In Islam, this innate potential is considered a gift from God given to every human being at birth. This innate potential, as mentioned above, includes the ability to understand the difference between good and bad, as well as the ability to develop good morals. This innate potential, if properly developed, can guide individuals to live a life of good morality, behave fairly, be kind to others, and adhere to the ethical values recognized by religion.

In the author's view, the potential of fitrah (natural disposition) as the foundation of morality can be interpreted as an innate moral awareness, where the potential of fitrah creates an innate moral awareness within humans. This means that every individual, without exception, has an initial understanding of the difference between right and wrong. This potential helps individuals feel guilty when they commit wrong actions and feel good when they commit right actions. In the Islamic context, this potential of fitrah is often identified as the nur (light) that exists within the human heart.

However, innate potential also requires guidance and development. Environmental factors, education, and social influences can influence how an individual's innate potential develops. M. Arifin emphasized that education is a pious Muslim's conscious effort to direct and guide the growth and development of human innate potential through Islamic law to the point of maximum growth and development (Arif, 2018). Therefore, it is important for individuals to strive to develop their innate potential positively through education, contemplation, and spiritual practice.

The sentence of Tawhid. The expression of Tawhid is a center around which units cannot be separated from that center, just as the planets in the solar system revolve around the solar system. This unity includes the unity of the universe, the unity of the world and beyond, the unity of nature and the unseen, the unity of science, the unity of the origins of heavenly religions, the unity of humanity, the unity of humanity, the unity of the human personality, etc. Even its negative verses are debated, what is clear is that this is an example of the faith of the infidels. They lack a strong grip, easily fall, and their actions are unsuccessful. Therefore, the opposite is also true for believers.

If examined deeply, then in the soul of every rational person there is already the seed of that sentence (Ahmad Dihan Syarif, 2020). The words of Thayyibah, good words are like the roots of a good tree planted deep into the ground. Just as the roots of a tree are strong, so Allah strengthens the hearts of believers with His words who have firm belief in the words of Thayyibah in their hearts, so that

they remain steadfast in facing all the trials and tribulations of life in this world and the hereafter. And conversely, Allah will mislead those who do wrong because they choose a tree that is badly shaped, causing them to always stagger, unable to withstand temptations and trials and Allah also obeys what He wills. Allah likens the "Klimat Thoyyibah" to a "good tree." Scholars have different views on what the sentence Thoyyibah means. Some understand that the sentence Thoyyibah is the sentence of Tawhid, or Iman, or even understand that the sentence Thoyyibah refers to the personality of a believer. As a believer, a believer must be like a good tree. He must benefit and provide shade to others, just as a tree provides many benefits and comfort to humans. This allows people to live in harmony with one another (Firdaus, 2023).

CONCLUSION

Therefore, the author can conclude that ego and fitrah as the basic potential of morality mean that ego, or in the sense of consciousness, can directly reflect the values of truth and evil. And when the ego embedded in the soul is filled with good values, it will give rise to good behavior in the concept of morality and vice versa. Meanwhile, fitrah as the basic potential of morality shows that fitrah can create an innate moral awareness in humans. This means that every human being has an initial understanding of the difference between right and wrong. In this case, development and guidance are needed. In addition, the conclusion of the problem of morality based on the sentence thayyibah shows the existence of a parable of good and bad sentences. When linked to its application in terms of morality, individuals should spread goodness through good words.

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