



The Concept of 'Ana' According to Badiuzaman Said Nursi and Contemporary Psychological Discussion

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Abstract : *Modern human life today is filled with godless lifestyles. Most humans, in seeing themselves, then admire and ordain themselves without being associated with the existence of God. So narcissism as one of the problems of contemporary psychology arose. This article examines the concept of "Ana or ego" in Badiuzzaman Said Nursi's psychological thinking using a descriptive analysis method to be used as an offer for the problem of narcissism. From this study it was found that the concept of "Ana or Ego" Nursi is tauhidi. Through the Harfi paradigm, this concept encourages humans to have a complete understanding of the existence of oneself and God who is the most nurturing. He understands and realizes that what is in him is only a partial nature of the reflection of the attributes of Allah. From this understanding, a person can put himself in the right place as a servant, and then know his God (ma'rifatullah). On the other hand, if "Ana or ego" is understood through the ismi paradigm, this implies that there is no knowledge of the real existence of self and God, which leads to narcissism. This study concludes that the concept of Nursi, which is tauhidi and with the paradigm of harfi in seeing itself, can be used as an offer for the problem of narcissism which always glorifies itself, then attributes everything to itself and releases the existence of God in it.*

Keywords : *Ana, Ego, Narcissism, Ismi, Harfi*

Abstrak : Salah satu fenomena yang dialami manusia modern adalah kecintaan akan diri sendiri yang berlebihan atau yang disebut sebagai narsisme. Meskipun rasa kecintaan pada diri sendiri tersebut bersifat bawaan manusia, namun dalam ukuran yang berlebihan, kecintaan akan diri sendiri tersebut menjadi persoalan psikologis. Artikel ini bertujuan mengkaji konsep “Ana atau ego” dalam pemikiran Badiuzzaman Said Nursi. Dengan metode deskriptif analisis artikel ini menemukan bahwa konsep “Ana atau Ego” Nursi berangkat dari konsep keesaan Tuhan (tauhidi). Melalui paradigm harfi, konsep ini mendorong manusia kepada satu pemahaman utuh terhadap eksistensi diri dan Tuhan yang Maha Memelihara. Ia memahami dan menyadari bahwa apa yang ada pada dirinya hanyalah sifat parsial dari cerminan sifat-sifat Allah. Dari pemahaman tersebut, seseorang dapat meletakkan diri pada tempatnya yang tepat sebagai hamba, kemudian mengetahui Tuhannya (ma’rifatullah). Sebaliknya, jika “Ana atau ego” dipahami melalui paradigm ismi, maka berimplikasi pada nihilnya pengetahuan terhadap eksistensi diri dan Tuhan yang sesungguhnya hingga melahirkan narsisme. Studi ini menyimpulkan bahwa konsep Nursi yang tauhidi dan berparadigma harfi dalam memandang diri ini dapat dijadikan tawaran bagi problem narsisme yang menghinggapi masyarakat modern.

Kata Kunci : Ana, Ego, Narsisme, Ismi, Harfi

A. Introduction

Modern society takes many ways to prove environmental acceptance of itself, one of which is through social media such as Instagram or Facebook.¹ What becomes a concern is if this behavior turns into a dangerous obsession.² In the end, his social claims made him worship himself, glorify him, and even consider that what was in him was the result of his achievement alone, not attributed to God the Creator as it should be.

Narcissism is the pursuit of power from pride or admiration for one's self-image and ideal attributes (*Narcissism is the pursuit of gratification from vanity or egoistic admiration of one's idealized self-image and attributes*). At the end of the 18th century, the word Narcissism began

¹ Ester Hartawi dan Zulmi Yusra, “Kontribusi Penerimaan Diri Dan Tipe Kepribadian Narsistik Terhadap Penggunaan Aplikasi Photoeditor,” *Rap Unp* 9, no. 1 (2018): 26.

² *Ibid*, 27.

to be defined in psychological terms. In 1898, Narcissism or pathological self-absorption was first identified as a disorder by Havelock Ellis and featured in subsequent psychological models. Otto Rank published in 1911 the first psychoanalytic paper that specifically addressed narcissism, and linked it to pride and self-admiration.³ Subsequently, in 1914 Sigmund Freud published a paper on narcissism entitled "On Narcissism: An Introduction".⁴

Related to that thing, there have been many previous studies discussing the discourse of narcissism, self, or the study of Badiuzzaman Said Nursi. This study was discussed by Novi Nitya Santi with the title "Dampak Kecenderungan Narsisme Terhadap Self Esteem Pada Pengguna Facebook Mahasiswa PGSD UNP."⁵ This article focuses more on the impact of narcissistic tendencies and does not offer a solution. Furthermore, Saputra Kristanto wrote "Tingkat Kecenderungan Narsistik Pengguna Facebook".⁶ He only focuses on the reality that occurs by analyzing the level of narcissistic tendencies without discussing the causes and offering solutions. Furthermore, Muhammad Fahmi Muqoddas wrote about "Konsep Ego Manusia Menurut Iqbal".⁷ In his writing, he only uses descriptive methods to explain the concept of ego or in Nursi's language it is called "Ana", as well as with a different character, namely Muhammad Iqbal. Furthermore, Hamid Fahmy Zarkasyi, et al wrote a paper entitled "Konsep Psikoterapi Badiuzzaman Said Nursi dalam Risale-I Nur".⁸ Even though they have similar figures, this study focuses on discussing psychotherapy.

³ Theodore Millon dkk., *Personality Disorders in Modern Life*, 2 ed. (New Jersey: Wiley, 2007), 343.

⁴ John David Zuern, *Freud: On Narcissism* (Hawai: Criticalink: University of Hawaii, 1998).

⁵ Novi itya Santi, "Dampak Kecenderungan Narsiscisme Terhadap Self Esteem Pada Pengguna Facebook Mahasiswa PGSD UNP," *Dimensi Pendidikan dan Pembelajaran* 5, no. 1 (2017).

⁶ Saputra Kristanto, "Tingkat Kecenderungan Narsistik Pengguna Facebook," *Journal of Social and Industrial Psychology*, Vol. 1, No. 1 (2012): 1.

⁷ Muhammad Fahmi Muqoddas, "Konsep Ego Manusia Menurut Iqbal," *Jurnal Filsafat*, Vol. 24, No. 1 (1996).

⁸ Hamid Fahmy Zarkasyi, "Konsep Psikoterapi Badiuzzaman Said Nursi," *Tsaqafah* 15, no. 2 (2019): 215–32.

In psychological discourse, narcissism is related to ego or "I" in Said Nursi's language of thought. It means "I" is attributed to himself, not outside himself. In contemporary psychology, narcissism is considered normal, because the self-concept that humans have in seeing themselves is considered to have legitimized the emergence of narcissism. The hypothesis is that narcissism arises because there is a wrong concept of ego. This can be described through the concept of ego. This is where the concept of Ana Said Nursi is very relevant here. In this paper, contemporary psychological problems will be limited by Said Nursi's 'Ana' concept so that narcissism will be discussed, and Said Nursi's 'Ana' concept as the offer.

So from the descriptive analysis method, this paper will discuss the concept of "Ana or ego" in Badiuzzaman Said Nursi's psychological thinking, which has the harfi paradigm of tauhidi as an offer for the problem of narcissism.

B. Narcissism, Ego, and Self-Actualization Portraits

Modern human life today is filled with a lifestyle that is not monotheistic. Humans are competing to actualize themselves to be proud and admired but let go of their bonds with God who created them. So that man forgets the existence of God and consecrates what is in himself as a result of his attainment. This is the cause of the problem of narcissism. At the end of the 18th century, the word Narcissism began to be defined in psychological terms.⁹ The term Narcissism was first used by Sigmund Freud, after a character in Greek myth, Narcissus (Greek: *Nάρκισσος*, *Narkissos*) who was cursed so that he loved his reflection in the pool. He is very obsessed with love for himself and accidentally stretches his hand until it sinks and finally grows a flower which until now has been called a narcissist.¹⁰ This term was used by Sigmund Freud to describe people who love themselves excessively,¹¹ show themselves to be overly important,

⁹ Millon dkk., *Personality Disorders in Modern Life*, 343.

¹⁰ Engkus, Hikmat, dan Karso Saminurrahmat, "Perilaku Narsis Pada Media Sosial di Kalangan Remaja," *Jurnal Komunikasi*, 2017, 6–7.

¹¹ Fitri Muliati Siregar, "Hubungan Narsisme dan Intensitas Posting Selfie Pada Remaja Pengguna Instagram" (Universitas Muhammadiyah Malang, 2018); Mizaany Aulia

and occupied a person with a desire to get attention.¹² Narcissism as a contemporary psychological discourse emphasizes how a person is very ambitious with admiration for himself and is independent of the existence of others.¹³ Narcissism is a special form of admiration and self-worship, namely as a sub-category of *self-esteem*. Unlike self-esteem in general narcissism has two special characteristics, namely: excessive meaning in terms of self-views and motivation to build a positive image of oneself.

According to Christopher Lasch, Narcissism presents a psychological dimension of dependence.¹⁴ Meanwhile, James W. Santrock explained that in narcissism, a person is only *self-centered, self-concerned* always emphasizes that he is *self-congratulatory*, and views his desires and hopes. is the important thing. Usually, narcissists are not aware of their actual condition and how others perceive it.¹⁵ Narcissism has a broad spectrum. High levels cause a person to experience a personality disorder called *Narcissistic Personality Disorder*.¹⁶ The characters differed on the focus of the factors causing narcissism and their quantity. *Narcissistic Personality Disorder* is caused by several factors, namely psychological, biological, sociological, as well as cultural, and technological factors. *First*, psychological factors are related to self-concept and envy as the biggest causes. It appears due to unrealistic expectations, lack of self-acceptance, fear of failure, and fear of showing self-weakness.¹⁷

Dhianty, "Kecenderungan Narsistik Penggunaan Media Sosial Path Pada Siswa Kelas 12 SMU Al-Kautsar Bandar Lampung" (Universitas Lampung, 2016), 28.

¹² Engkus, Hikmat, dan Karso Saminurrahmat, "Perilaku Narsis Pada Media Sosial..." 124.

¹³ Badiuzzaman Said Nursi, *Risalah Ana dan Thabi'ah: Mengenal Ego, Menyangkal Filsafat Naturalisme* (Bandung: Risalah Press, 2016), 12.

¹⁴ R. Ehrlich, "The Culture of Narcissism: American Life in an Age of Diminishing Expectations," *Telos*, 1979, 29–31, <https://doi.org/10.3817/0679040187>.

¹⁵ Nurul Desidiah Esa, "Hubungan Antara Kecenderungan Narsisme Dengan Motif Memposting Foto Selfie Di Instagram Pada Remaja Di SMA Negeri 1 Sidayu Gresik," *Journal Psikosains*, 2018; John W. Santrock, "Life-Span Development" (Jakarta: Erlangga, 2012), 437.

¹⁶ Engkus, Hikmat, dan Karso Saminurrahmat, "Perilaku Narsis Pada Media Sosial..." 125.

¹⁷ Adi Pradana Saktya, "Kecenderungan Narsistik Pada Pengguna Friendster Ditinjau Dari Harga Diri" (Semarang, UNIKA Soegijapranata, 2008).

Second, biological factors due to heredity, age, gender, hormone function, and other physical structures. This has the potential for individuals with parents who have neurotic disorders.¹⁸ *Third*, sociological factors. Sociologically, narcissistic personality can be experienced by all people with various groups because there are differences between cultural groups that have implications for individual behavior.¹⁹ *Fourth*, cultural and technological factors will automatically influence the community environment.

This is as stated by American psychologist, Jean M. Twenge, in a book entitled "The Narcissism Epidemic" that technology, especially social media with all its features, increases the possibility of narcissism.²⁰ Other factors influence narcissism, namely: *First*, Authority, namely the perception of someone in power. *Second*, self-sufficiency, namely admiration for oneself. *Third*, Superiority, which is a sense of superiority, great self-confidence, feeling important and special. *Fourth*, Exhibitionism, which refers to a person's need to be the center of attention. *Fifth*, Exploitativeness; which is using other people to show themselves. *Sixth*, Entitlement, which refers to a person's hopes and rights in their life.²¹

People with *Narcissistic Personality Disorder* have several characteristics according to the journal *Diagnostic and Statistical Manual of Mental Disorders* (DSM-IV) published by the *American Psychiatric Association*,²² including *First*, feeling the greatest self but not following the

¹⁸ Fitri Muliati Siregar, "Hubungan Narsisme dan Intensitas Posting Selfie...", 7–8.

¹⁹ Dea Silfani Robi Putri, "Khayalan-Khayalan Megah (Grandiose Fantasies) Penderita Kecenderungan Narsistik" (Universitas Islam Negeri Sunan Ampel Surabaya, 2018), 36.

²⁰ Mizaany Aulia Dhianty, "Kecenderungan Narsistik Penggunaan Media Path ...", 28; than see Jean M. Twenge dan W. Keith Campbell, *The Narcissism Epidemic: Living in the Age of Entitlement* (New York: Atria Book, 2010), 63–179.

²¹ Alnia Puastris Saras, "Pengaruh Narsisme dan Stres Kerja Terhadap Kinerja Pegawai Pada Lembaga Penyiaran Publik Radio Republik Indonesia (LPP RRI) Bandar Lampung" (Universitas Lampung, 2016), 119.

²² Jelang Hardika, IGA Noviekayati, dan Sahat Saragih, "Hubungan Self-Esteem Dan Kesepian Dengan Kecenderungan Gangguan Kepribadian Narsistik Pada Remaja Pengguna Sosial Media Instagram," *PSIKOSAINS: Jurnal Penelitian dan Pemikiran Psikologi*, Vol.14, No.1 (2019), <https://doi.org/10.30587/psikosains.v14i1.928>; American Psychiatric Association, "Diagnostic and statistical manual of mental disorders: DSM-IV-TR (text revision)", *American Journal of Psychiatry*, 2000.

potential or competence possessed. *Second*, believe that he is special, unique, and expect others to appreciate him. *Third*, filled with fantasies about success, power, intelligence, beauty, or true love. *Fourth*, have an expressive need to be admired. *Fifth*, feel worthy to be treated special. *Sixth*, a lack of empathy. *Seventh*, exploiting interpersonal relationships. *Eighth*, often feel jealous of others, or consider other people jealous of him; *Ninth*, arrogant.

The ego has an important role in controlling one's personality. Most psychologists define ego more with Self or Me. Ego can be said as a person's perception of his self-esteem which in turn affects his self-confidence. Everyone has an ego. Rene Descartes calls it an innate idea that has been inherent since humans were born into this world.²³ The ego does not always have a negative connotation, because one's ego can lead to positive things. But when a person cannot control his ego well, he can act selfishly. As the explanation of narcissism above, Ego is one of the philosophical elements or factors that underlie narcissism. According to James. W. Santrock, ego plays an important role in Narcissism. This is evidenced by the emphasis on *self-centered*, *self-concerned*, and *self-congratulatory*.²⁴

Narcissism arises because there is a wrong or excessive concept of ego in humans. In a positivistic conception, Ego is the self-awareness of someone who always refers to himself, which does not refer to others. It is this attitude that makes oneself a measure that shows a narcissistic nature. The ego in the context of narcissism has a strong and inseparable link. Narcissistic individuals tend to be selfish and exploitive.²⁵ Narcissists will maintain a sense of superiority to others and defend their egos against unpleasant evaluative information, even if the information is factual and accurate.²⁶ Narcissists perceive social life as a struggle to be dominant.

²³ Budi.F. Hardiman, *Pemikiran-Pemikiran Yang Membentuk Dunia Modern, (Dari Machievelli Sampai Nietzsche)* (Jakarta: Erlangga, 2011), 35.

²⁴ John. W. Santrock, *Life-Span Development*, Trans. Achmad Chusairi, Juda Damanik (Jakarta: Erlangga, 2012), 437.

²⁵ Saras, "Pengaruh Narsisme dan Stres Kerja ...", 17.

²⁶ Hariyanti Nugraheni dan Salamah Wahyuni, "Pengaruh Narsisme Dan Job Stressor Pada Perilaku Kerja Kontra Produktif Dengan Respon Emosional Negatif (Anger) Sebagai Mediator," *Jurnal Bisnis dan Manajemen*, 2017, <https://doi.org/10.20961/jbm.v16i2.4090>; Brad J. Bushman dan Roy F. Baumeister,

However, it is often not as expected so that for a narcissist it threatens his ego.²⁷ Thus the ego becomes one of the triggers for narcissism; this is because, in a threatened ego state, narcissism can be very violent and aggressive.²⁸

Narcissism is a form of psychological manifestation of the ego in the structure of the personality. Because the ego is one of the roots of narcissism. In the structure of personality, narcissism and ego are in one clump of theory, namely Sigmund Freud's psychoanalysis.²⁹ Psychoanalysis has a relationship with the formation process of narcissism in humans. According to Freud's psychoanalytic discussion, the triadic theory of psychoanalysis which consists of Id, Ego, and Superego is a phase of the formation of narcissism. Ego, as one of the structures, becomes a stage of narcissism.³⁰

C. Ana: Said Nursi's Self-Actualization Concept

The concept of "Ana" according to Badiuzzaman Said Nursi's view, which is translated into "Ego", is different from the concept of ego in behavioristic psychology. The ego that is discussed in the world of Western psychology cannot be separated from Sigmund Freud's psychoanalysis which states that the structure of the human personality consists of the id, ego, and superego.³¹ Said Nursi did not specifically define the meaning of "Ana". For Said Nursi, Ego has no meaning in itself, but it shows meaning

"Threatened Egotism, Narcissism, Self-Esteem, and Direct and Displaced Aggression: Does Self-Love or Self-Hate Lead to Violence?," *Journal of Personality and Social Psychology*, Vol. 75, No. 1, (1998): 219–29, <https://doi.org/10.1037/0022-3514.75.1.219>.

²⁷ *Ibid.*, 52.

²⁸ Ernest H. O'Boyle et.al, "A Meta-Analysis of the Dark Triad and Work Behavior: A Social Exchange Perspective," *Journal of Applied Psychology*, Vol. 97, No. 3, (2012): 557, <https://doi.org/10.1037/a0025679>.

²⁹ Vika Widiastuti and Pujiharto, *Abnormalitas Tokoh-Tokoh Dalam Novel Pasung Jiwa Karya Okky Madasari: Analisis Psikologi Sastra* (Universitas Gajah Mada, 2015).

³⁰ Mochammad Bagus Dikrul Amin, *Fenomena Swafoto Di Kalangan Mahasiswa Uin Sunan Ampel Surabaya Perspektif Psikoanalisis Sigmund Freud Dan Islam* (Universitas Islam Negeri Sunan Ampel Surabaya, 2019), 13.

³¹ Sigmund Freud, *The Unconscious Is The True Psychological Reality*, ed. Amy Orsborne (London: Penguin Group DK, 2012), 94–99.

other than it is (*harfi*). It is like a mirror (which can reflect light), the standard unit, the means of revelation, a fine thread of the great rope of human form, and is the noble thread of the weaving of the garment of the human substance.³² However, through his explanation, it can be understood that 'Ana' is the entire accumulated potential that exists in the human soul. It is interpreted as a self-concept in humans, with self as its substance. Therefore, he termed a *wadah qiyasi*.

The 'Ana' or ego component includes the whole human self, subtle-devices, and feelings.³³ He consists of various powers: *Al-quwwah Al-ghadabiyah*, *al-quwwah hayawaniyah*, *al-quwwah al-'aqliyah*.³⁴ Plato³⁵ also expressed a similar opinion and Ibn Miskawaih³⁶ that humans have three powers; rational power, emotional power, and lust. Therefore, this meaning is more compatible with the self-concept in the world of psychology. This is in line with the thought of Muhammad Iqbal who defined the term "Ego" with "Self" (*self*).³⁷ 'Ana' has an important role in life. It is a mandate from Allah that no other creatures³⁸ have to be carried out properly, *amin*. In this universe, although the doors of all entities are open in outer appearance, they are closed. Allah SWT entrusts the "key" to humans as a mandate in the form of "Ana or ego" in which several signs are implied as an indication of the various nature of the great nature of *Rububiyah* and its holy conditions.

In other words, "Ana or ego" is the "standard unit" for understanding *rububiyah* characteristics and divine affairs. It's just that "I or ego" is also a locked mystery. When it is opened by recognizing its

³² Badiuzzaman Said Nursi, *Al-Kalimat* (Cairo: Sozler Publications, 2011), 626.

³³ Badiuzzaman Said Nursi, *Risalah Ana Dan Tabi'ah: Mengenal Ego Menyangkal Filsafat Naturalisme* (Tangerang: Risalah Nur Press, 2016), 5-8.

³⁴ Said Nursi, *Al-Kalimat*, 632.

³⁵ Muhammad Utsman Najati, *Jiwa dalam Pandangan Filosof Muslim* (Bandung: Pustaka Hidayah, 2002), 88.

³⁶ Ibnu Miskawaih, *Tahdzib al-Akhlaq wa Tathir al-A'raq* (Beirut: Dar al-Kutub al-'Ilmiyah, 1985), 43-44.

³⁷ Muhammad Iqbal, *The Secrets of The Self (Asrar-i Khudi)*, trans. Reynold A. Nicholson (London: Mac Millan And Co., 1920), xxi.

³⁸ QS. Al-Ahsab: 72.

essence and understanding the secret of its creator, then the entity will open up.³⁹

Having morals following Allah's Morals is the way to become an ideal person.⁴⁰ Concerning the attributes of Allah, humans are required to imitate the attributes of Allah (*at-Takhaluq bi akhlaq Allah*).⁴¹ This is following Iqbal's opinion regarding the ideal human being, namely a human being who has free will and is capable of imitating Allah's attributes. He must absorb God himself into his ego.⁴² Herein lies the uniqueness of the concept of "Ana or ego" in Said Nursi's view. According to Al-Ghazali⁴³ and Said Nursi, a person's personality affects their behavior. In contrast to BF Skinner's behaviorist psychology, which based his views not on self or me, but the concept of stimulus-response.⁴⁴ For him, what determines personality is the environment and stimuli.⁴⁵ The nature of "Ana or ego" is limited.⁴⁶ It is only a partial attribute of God that exists in humans, that is, the nature reflecting the nature of Allah. Humans also cannot own themselves. Ownership is only *rububiyyah juziyah* from the absolute possession of God.

This opinion is following Muhammad Iqbal who said that God created a limited ego by giving freedom within him (the individual) which allowed him to take initiative on his own.⁴⁷ In the concept of "I or ego", Said Nursi shows a close relationship between humans as creatures and Allah as *Khaliq* without eliminating human free will. In Muhammad Iqbal's

³⁹ Said Nursi, *Risalah Ana Dan Tabi'ah...*; Said Nursi, *Al-Kalimat*, 625.

⁴⁰ Reynold Alleyne Nicholson, *The Idea of Personality in Sufism* (Delhi: Idarah-i adabiyat, 2009), 115–16.

⁴¹ Said Nursi, *Risalah Ana Dan Tabi'ah...*; Said Nursi, *Al-Kalimat*, 625.

⁴² Iqbal, *The Secrets of The Self...* xi.

⁴³ Abi Hamid Muhammad Al-Ghazali, *Ma'arij al-Quds fi Madarij Ma'rifat al-Nafs*, 2 ed. (Beirut: Daar al-Iftaq al-hadidah, 1975), 163.

⁴⁴ "The Encyclopedia Americana International Edition," dalam *Americana Corporation* (Grolier International, 1980), 729.

⁴⁵ Jarman Arroisi, "Teori Jiwa Perspektif Fakh al-Din al-Razi: Studi Model Pemikiran Psikologi Islam" (UIN Sunan Ampel Surabaya, 2016), 3–4.

⁴⁶ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 626.

⁴⁷ Muhammad Iqbal, *Rekonstruksi Pemikiran Religius dalam Islam Trans. Hawasi and Musa Kazhim* (Bandung: Mizan Pustaka, 2016), 129–30.

thinking, humans are likened to "small egos" and Allah as "big egos".⁴⁸ For example, the association between man and God by not eliminate the role of free will (*Freewill*) in humans. That is why with the "I or ego" they have, humans have the potential to become like the Zaquim tree or the Tuba tree.⁴⁹ This opinion was corroborated by Muhammad Iqbal who said that the human ego achieves its full freedom by drawing closer to the freest individual, God. (*The ego attains to freedom by removal of all obstruction in its way. It is partly free approaching the freest individual, God. In one word, life is an endeavor for freedom*).⁵⁰

D. *Ismi* and *Harfi* Paradigm

Said Nursi has a characteristic in each of his concepts. Said Nursi always describes it through two contradictory paradigms, namely the *Ismi* and *Harfi* paradigms. Likewise with the concept of "I or ego". To understand the "I or ego" in humans who will lead to their attitudes, the following will describe two paradigms of the basis of human attitudes:

First, the *Harfi* paradigm which gives birth to views from prophetic and religious lineages. *Second*, the *Ismi* paradigm that gave birth to views from philosophical lineages and wisdom. These two contradictions have greatly influenced the theory of human behavior. Concerning potential, in humans, the two have different focal points. The lineage of philosophy will only look at one dominant aspect, namely *Al-quwwah Al-ghadabiyah*. On the other hand, the prophetic pedigree reinforces the potential of the middle.⁵¹ "I or ego" which is the potential always exists in humans; its effect will depend on how humans operate it. It will be good if controlled or understood through the *literary* paradigm. On the other hand, it will have a bad effect if understood through the *ismi* paradigm.

In terms of results, the two are contradicting each other. All that is produced from the series of prophecy and religion is light and goodness

⁴⁸ Muhammad Fahmi Muqoddas, "Konsep Ego Manusia Menurut Iqbal: Sebuah Dialektika pemikiran tentang Filsafat Manusia," *Jurnal Filsafat Seri 24 Februari 1996*, 1996, 40.

⁴⁹ Said Nursi, *Risalah Ana Dan Tabi'ah...*; Said Nursi, *Al-Kalimat*, 625.

⁵⁰ Iqbal, *The Secrets Of The Self...*

⁵¹ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 628–29.

like a tuba tree. On the other hand, from a series of philosophies and wisdom, ugliness and heresy are born like a *zaqqum* tree.

"Ana or ego" which is interpreted as an official through a series of philosophies that oppose religion results in the following things: plunging into the valley of shirks, sowing heresy. They deify reason and the power of reason (*al-Quwwah al-'aqliyah*) to give birth to Atheists, materialists, and Naturalists. From the power of anger (*al-Quwwah al-Ghadabiyah*) gave birth to figures such as Namrud, Fir'aun, and Tiran. The power of lust (*al-Quwwah asy-Syahwiyah wa al-Bahimiyah*) gives birth to idols that are worshiped and humans are considered to have powers like God.⁵²

On the other hand, a series of prophethood manifests as a tuba *ubudiyah* tree to Allah. Everything that is born of him is in the form of goodness. The power of the ratio (*Al-Quwwah al-'Aqliyah*) gave birth to prophets, messengers, the Shaddiqi, and righteous saints. The driving force (*Al-Quwwah Ad-Dafi'ah*) produces just rulers and holy kings like angels. Then the pulling force (*al-Quwwah al-Jadzibah*) gave birth to noble and generous people who were brave, loyal in their lives.⁵³

In their relationship with servitude and belief in Allah they are contradictory. The essence of prophethood is the place where sincere servitude (*ubudiyah*) to God grows. That is, he can recognize himself only as a Servant of God who should obey his Lord. He understands that the substance of this ego means *harfi*, that is, *it* shows meanings other than that. Its form is only limited to jewelry. Because in truth he can exist and stand up because of existence other than him. Ownership of anything is assumed, not intrinsic. Ownership must also be with the true owner's permission. Meanwhile, the essence itself is only a shadow, not genuine, is possible, and a weak being that only reflects the manifestation of the essence of being *obligatory*.⁵⁴ The human form which originates from the true nature of God is following the opinion of Al-Kindi⁵⁵ and Al-Farabi.⁵⁶

⁵² *Ibid.*, 629.

⁵³ *Ibid.*, 629.

⁵⁴ *Ibid.*, 630.

⁵⁵ Adenan, "Filsafat Wujudiyah: Perspektif Mu'tazilah, Filsuf Islam dan Alquran," *Jurnal Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* Vol. 1 No. (2019): 37.

Prophets, messengers, guardians, and other noble circles see "I or ego" through the *harfî* paradigm so that they see things according to their essence. They surrender all power to the Owner and do not exalt their existence. The existence of natural law is the natural sharia and a collection of signs to show His power and greatness.⁵⁷

The second side of "I or ego" is to become a philosophical tool so that we see it with the *Ismî* paradigm. That is, his characteristics show meaning in himself through himself. So that the meaning and essence is found in him, his form is considered authentic and original, has rights in life, is an essential owner in his territory. He knows that his job is to improve and perfect himself, but this is oriented towards loving oneself, not as a form of devotion to Allah. Humans like this live based on fragile and damaged pillars, not on the Qur'an and the Sunnah. They relied on philosophical figures and followers such as Plato, Aristotle, Mother Sina, and Al-Farabi who believed that the main goal of human perfection was "to act as an *obligatory form*, the Creator. As a result of being oriented to the wrong people, they give birth to tyrannical laws. This legalizes the people who are close to idolatry such as the worshipers of cause (causality), idolaters, nature worshipers, and animal worshipers. This philosophy stimulates the human ego to dive into the valley of idolatry and error. Then, prevent humans from serving Allah by eliminating their awareness of the need for God. Even though self-weakness, helplessness, poverty, neediness, and poverty are human nature. The result of this is that humans will get lost in the puddle of the material world, idolatry, and are not grateful for all His blessings.⁵⁸ According to Naquib Al-Attas, servitude is the obligation of each individual following his primordial covenant with God.⁵⁹ People who follow a philosophy contrary to religion will go astray so that it is the ego that is in control of him. This ego will *divert* people from the right path, presenting idols from the power of *animal lust* (*al-Quwwah asy-Syahwiyah al-Bahimiyah*). They have the principle that power is in the

⁵⁶ Sirajuddin Zar, *Filsafat Islam: Filosof dan Filsafatnya* (Bandung: Rosda Karya, 2004); Abdurrahman badawi, *Rasā'il Falsafiyah* (Beirut: Dār Andalusī, t.t.), 36.

⁵⁷ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 630.

⁵⁸ *Ibid.*, 631.

⁵⁹ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme*, trans. Khalif Muammar (Bandung: PIMPIN, 2010), 75.

hands of the owner of power, and truth lies in strength. He urged tyrants and tyrannical rulers who were disobedient to claim to be God.⁶⁰ Concerning the wisdom of creation, through the *harfi* paradigm, humans will realize the wisdom of their creation, and then they will return all power, praise, and provision to Allah alone. This is true because, with this understanding, humans believe in God as the Almighty. On the other hand, if he sees it with *Ismi's* paradigm, he seems to forget the wisdom of his creation while leaving his natural duty by feeling that he is the owner (actor). This is so because his arrogance towards the existence of oneself as an 'owner' indicates shirk, badness, and heresy. He relies on everything not on God, but himself.⁶¹ Therefore, humans should understand their nature so that they can be fair to themselves by placing themselves according to their place.⁶²

With the *Ismi* paradigm of "I or ego", all the beauty of being is attributed to the creature itself. He is no way attributed this beauty to the manifestation of the sacred beauty of the Most Beautiful. Even this beauty is positioned as an idol worthy of worship. He encourages someone to show off and show off by liking various forms of pop, beauty, and outward appearance to get the praise of people as if to idolize it.⁶³

In terms of results, there is a difference between the results that come from the broken pillars of the philosophical approach and the true foundations of the prophetic approach. This difference in results can be seen from several main points, namely regarding personal life and its relation to human orientation, social life, the rules of *tawhid*, and its principles. The following is an explanation:

Concerning personal life, the standard prophetic rule is "imitating the morals of Allah." As a result, humans will have good morals; take refuge in Him, while realizing their weaknesses. Recognizing one's weakness as a human being so relying on His power, realizing his helplessness so that he takes refuge in His strength, realizing poverty so that he hopes for His

⁶⁰ Said Nursi..., 632.

⁶¹ *Ibid.*, 6-7.

⁶² Syed Muhammad Naquib Al-Attas, *On Justice and The Nature of Man: A Commentary On Surah Al-Nisa (4): 58 And Surah Al-Mu'minin (23): 12-14* (Kuala Lumpur: IBFIM, 2015), 13.

⁶³ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 17.

mercy, realizing the need to depend on His wealth, understanding his limitations so that he asks for His forgiveness, realizing his shortcomings so that he always gives thanks and purifies His perfection.⁶⁴ With such devotion, according to Said Nursi, humans have done justice to themselves by putting themselves in the right place as a weak servant.⁶⁵

Concerning social life, the standard prophetic rules state that "cooperation" among God's creatures is a substantive matter in controlling nature. The existence of each of His creatures is to complement each other to create a balance in the universe. On the other hand, philosophy holds the principle of life "contention and competition" as a controller of social life.⁶⁶ Strength as the foothold in social life, interest as the goal, conflict as the law of life, racism, and ethnicity as the binding of groups. In the end, it is oriented towards self-actualization without limiting corridors.

Concerning the principle of *tawhid*, in the prophetic principle "One only comes from one." This means that all the entities that exist on this earth originate from one, namely the One and Only Creator. By contrast, ancient philosophical principles and beliefs read, "One can only produce one." That is, what comes from the One Essence is only one thing. While others come from various other intermediaries. This rule seems to legitimize several causes and intermediaries for participation in the *rububiyyah* which should only be Allah. This of course leads people to shirk, because they believe that there is another being that is powerful besides Allah.⁶⁷ Concerning the principle, the principle of prophetic understands that *rububiyyah* human's only *rububiyyah* assumptive follows ownership, power, and knowledge hypothetical. This is only in the realm of *mumkinat* (the realm of beings). Therefore, all things have much wisdom and benefit. If there is one result and wisdom returned to creatures, then the thousands of results and wisdom will return to the Creator, the Supreme. Because, on the other hand, the principles of philosophy understand that the wisdom and benefits of the creation of

⁶⁴ Ibid., 15–16.

⁶⁵ Syed Muhammad Naquib Al-Attas, *Islam Faham Agama dan Asas Akhlak* (Jakarta: Himpunan Risalah, 2015) 33.

⁶⁶ Said Nursi, *Risalah Ana Dan Tabi'ah:...*, 633.

⁶⁷ Said Nursi, *Risalah Ana Dan Tabi'ah:...*, 19.

each creature return to itself. This rule removes much of the wisdom contained in the entity.

For example, he only gave one very small fruit for a mustard seed to a large tree.⁶⁸ Of course, this reflects injustice (*dzulm*) because humans have not been able to put it in its place.⁶⁹ Philosophy pillars that use the *Ismi* paradigm make the substance "I or ego" which is weak like air, finally turns into liquid. Then being immersed in the world of matter and lust, it hardens. After that, he was faced with a state of neglect and neglect so that the ego petrified. Then with an attitude of defiance of Allah's commands, the ego becomes cloudy and loses its silence, it becomes thick. Slowly it became hard and large and swallowed up its owner. He analogized man as a *cause* to himself.⁷⁰ Selfishness is closely related to "Ana or ego" which is understood through the Islamic paradigm. These human egoistic traits assume that everything returns to him, that man is the cause. His essence is seen from himself, not from other aspects. He has the right to determine life.

Understanding 'Ana' is a door to open the hidden treasures of God's asthma and the locked secrets of nature.⁷¹ Understanding Ana will also understand the essence and reality.⁷² The task of "I or ego" is to serve fully obediently to God because he is a medium for recognizing the attributes of His creator and knowing His condition.⁷³ Knowledge of the nature of the "human ego" will culminate in knowing the Creator. So that they will understand the secret behind the phrase, "Who knows himself, will know his creator". Different in terms of usage, Ibn Bajah⁷⁴ and Al-Ghazali⁷⁵ prefer to interpret "I or ego" as a soul. This is evidenced by his opinion that knowledge of the soul (*ma'rifatun-nafs*) is the way to know God (*ma'rifatullah*). In the beginning, Said Nursi gave an understanding through the analogy of the zaqum tree and the tuba tree where "I or ego"

⁶⁸ Ibid., 5, 20.

⁶⁹ Al-Attas, *On Justice and The Nature of Man...*, 7.

⁷⁰ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 22.

⁷¹ Ibid., 2.

⁷² Said Nursi, *Al-Kalimat*, 625.

⁷³ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 12.

⁷⁴ Abu Bakar Muhammad bin Bajah Al-Andalusy, *Kitab an-Nafs* (Damaskus: Matbu'at al-Jami' al-'Ilmi al-'Arabi, 1960), 29–30.

⁷⁵ Al-Ghazali, *Ma'arj al-Quds fi Madarij Ma'rifat al-Nafs*, 6.

is likened to the seed of both. The seed for the radiant and majestic tuba tree, as well as the origin of the terrifying zaqqum tree.⁷⁶ If a human being uses the means of his meaning to fulfill the desire of lust, he will rot and destroy. On the other hand, if humans nurture it with Islamic water, the light of faith, carrying out the commands of the Qur'an, will bloom in the *barzakh* realm.⁷⁷

From this analogy, it can be concluded that understanding the substance "I or ego" correctly will lead people to become tuba trees that give birth to good behavior. On the other hand, the misunderstanding of the substance breeds badly after bad. Therefore, the potential to do both must be led to positive things. Meanwhile, Ibn Miskawaih also analogized the same thing with a person who rides a horse and controls a dog to hunt.⁷⁸ And Plato makes the analogy of a wagon driver being pulled by two horses of opposite nature.⁷⁹

'Ana' becomes an absolute and comprehensive reflection of Allah's attributes. Partial human scholarship (*juz'i*) shows Allah's absolute and infinite knowledge.⁸⁰ For example, humans can hear, but their ability to hear is limited. If we understand more deeply, it will lead to an understanding that there is one Substance who hears but is not limited. So when man realizes that his hearing is limited, he will immediately think that there is a substance that is hearing infinitely. When the man realizes that his sight is limited, he will immediately think that there is an infinite seeing substance, and so on.⁸¹

"I or ego" has two sides. *First*, the side that leads to goodness and existence (form). Regarding his position, the consequence of the first side is that his existence leads to goodness and awareness of the existence of God. This awareness brings to the understanding that he is only a weak creature of God. Everything is just an abundance of blessings from Allah alone, so we don't act arrogantly. *Second*, the side that leads to ugliness and nothingness. The consequence of the existence of this second side is that it

⁷⁶ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 2.

⁷⁷ Said Nursi, *Al-Kalimat*, 428–30.

⁷⁸ Miskawaih, *Tahdzib al-Akhlaq wa tathir al-a'raq*, 44–45.

⁷⁹ Najati, *Ad-Dirasat an-Nafsaniyyah ...*, 89.

⁸⁰ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 5.

⁸¹ Said Nursi, *Al-Kalimat*, 626.

leads to evil; it does not recognize the existence of God as the 'cause' of everything that happens in the universe. So he acts arrogant because he positions himself as the perpetrator.⁸²

The partial divine attributes possessed by humans are a gift from Allah. He is only a miniature and/or a medium to understand His infinite attributes through understanding His essence and essence.⁸³ Since mankind is the *tajalli* or mirror of *ashma*, the properties of reality are absolute, and His attributes are diverse.⁸⁴ Ego imposes assumptive or imaginative limits on His attributes and names which are absolute as a means of understanding them. He differentiates the domain of humans and God's possession so that humans do not feel superior to what is a gift from God. It describes the nature of the possession between the possession of a creature and its God. In this way, it can be understood that the possession of a creature is only external, whereas the possession of Allah is essential. For example, if his understanding of ego is correct, he will think "If I can build this house, then there is a Being who created this world."⁸⁵

Excessive ego breeds egoism. Consequently, he made himself a barometer in evaluating humans and all other creations of Allah according to their desires. Egoism is called a betrayal of trust because it denies the existence of God as the 'Cause' of everything. Even though he has a lot of knowledge, he is considered a fool. He doesn't know himself and his weaknesses, so he doesn't know his Lord.⁸⁶ For Nursi, a person who relies on his ego will only get temporary pleasure, fall into the abyss of neglect, astray, and only get calamities and calamities in his life.⁸⁷ The same thing was said by Ibn Miskawaih that if it is not the rational soul that rules, then various dangers will befall.⁸⁸

The proponents of heresy wish to divide the brotherhood by exploiting the "I or ego" and pride in human beings, The cultivated "I

⁸² Said Nursi, *Risalah Ana Dan Tabi'ah...*, 6.

⁸³ Said Nursi, *Al-Kalimat*, 625.

⁸⁴ Wahyudin, *Filosofis Ketuhanan dalam Konsep Islam Menuju ketauhidan*, Ri'ayah: Jurnal Sosial dan Keagamaan, Vol. 110, No. 1 (2017) <https://doi.org/10.32332/riayah.v2i01.966>.

⁸⁵ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 626.

⁸⁶ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 8–9.

⁸⁷ Said Nursi, *Al-Kalimat...*, 416–17.

⁸⁸ Miskawaih, *Tahdzib al-Akhlaq wa tathir al-a'raq...*, 44–45.

or ego" will drive humans to do a lot of damage. The misguided ride on the "I or ego", while the righteous will abandon it. Often the nature of egoism makes humans feel they have something, they feel privileged and only they have the right to have it. In fact, in all of Allah's creation, no one has the right to own it with ego. For example, the arrogance of science. Those who have the arrogance of knowledge should know that they are students of the al-Qur'an al-Hakim.⁸⁹ The knowledge they possess does not come from them. From the above explanation, it can be concluded that the correct way to understand the concept of 'Ana' is through the *harfi* paradigm. Because he realized that he could not create himself. Ownership of something is *wahm*, limited to space and time, not true ownership. Awareness of this will give rise to true knowledge. So that he will run according to his nature.

E. Concept of "Ana or Ego" as an Offer of Narcissism

"I or ego", which is a potential *fitrah* in every human being, has become a problem in the West. "I or ego" which plays a philosophical role in shaping narcissism,⁹⁰ If viewed from Said Nursi's thought, it is "I or ego" which is interpreted as an *Islamic* perspective. Said Nursi offers a *literary* paradigm in interpreting something, by understanding it through meanings in others.⁹¹ Harfi paradigm on Said Nursi's, which is *tauhidi*, of course, comes from an understanding of revelation or al-Quran. The basic assumption is that the meaning that comes from the al-Quran as *ash-syifa* can be an instrument that heals or provides therapy for illnesses suffered by the soul.⁹² The following will describe some of the problems of narcissism and its proposals from the thoughts of Badiuzzaman Said Nursi. "I or ego" which is interpreted by the paradigm *Seismic* wrong, attributing the cause narcissism is what there is in him like beauty, intelligence, and others to his own. This problem, if viewed from Said Nursi's thought, can be corrected by understanding the substance of "I or ego" with

⁸⁹ Badiuzzaman Said Nursi, *Al-Maktubat* (Cairo: Sozler Publications, 2011), 541-42.

⁹⁰ Santrock, *Life-span development...*, 437.

⁹¹ Said Nursi, *Al-Kalimat...*, 626.

⁹² Bukhori Abdul Shomad, *Misi Al-Qur'an dalam Terapi Moral*, KALAM, Vol. 11, No. 2 (2017), 555.

the *Harfi* paradigm. By understanding it *literally*, someone will mean something other than it. By doing so he realized that his form was only limited to jewelry. It can exist and is upright because of other existences. His possession of anything is an insubstantial assumption, which requires the *pleasure* of the true Owner.⁹³ "I or ego" is an important instrument of Divine nature that resembles a seed that has the potential to produce goodness or badness, as if in narcissists it is always a *zaqqum* tree that gives birth to badness. This is because the means of meaning are used to fulfill lustful desires. Lust for power, lust to put others down. Through his thoughts, Said Nursi offered to nurture an "I or ego" with the water of Islam, the light of faith, to carry out the commands of the Qur'an so that the results will be reaped not only in the world but also in the hereafter.⁹⁴ So that he can be a preventive or therapy for one of the psychics, in this case, narcissism. This is also in line with the ideas of Ibn Qayyim Al-Jauziyah⁹⁵ who argue that the Shari'a Imaniah can be used as a medicine. Ibn Taymiyyah who concluded that the terms of the deviation psychic can be prevented and treated with faith and worship to Allah.⁹⁶

"I or ego" which with all its potentials is specifically entrusted by God to humans to understand Him, but narcissists instead use it as a medium to legitimize several *causes* and intermediaries for participation other than Allah in *rububiyyah*. The purpose of this is to glorify oneself and assume that what happens is attributed to him personally, and then this has intervened in God's role in it. From his thought, Said Nursi offered a prophetic rule of "One only comes from one." This means that all the entities that exist on this earth originate from one, namely the One and Only Creator. So everything is derived from God who has *rububiyyah* essential, not from the man who only has *rububiyyah* assumptive.⁹⁷

"I or ego" has always been one of the triggers for problems in the West. One of the real examples of narcissism is transgressing. This happens because of the absence of God's existence there is the concept of ego in

⁹³ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 12.

⁹⁴ Said Nursi, *Al-Kalimat...*, 429–30.

⁹⁵ Ibnu Qayyim, *Tuhfat al-maudud bi ahkam al-mau* (Damaskus: Maktabah Dar al-Bayan, 1971), 67.

⁹⁶ Ibnu Taimiyah, *Al-'ubudiyah* (Beirut: al-Maktab al-Islami, 1983), 99.

⁹⁷ Said Nursi, *Risalah Ana Dan Tabi'ah...*, 19, 4.

Western psychology. Unlike Islam, Said Nursi offers to understand "I or ego" through the *Harfi* paradigm. That the element "I or ego" is not only human, but there is a God factor. So that humans know the limits through the knowledge of God's existence, faith in Him, and the revelations that He sends.

Excessive narcissism considers the wrong "I or ego" within itself to be reasonable. This is because there is no corridor such as sharia and revelation that limits it or acknowledgment of God's existence. Therefore, with the concept of "I or ego" which is following the guidance of the revelation, narcissism is impossible. For example, one of the characteristics of narcissism is arrogance. In his thought, Said Nursi emphasized that human "I or ego" is limited,⁹⁸ human ownership is assumptive so that there is no intrinsic ownership thereof. Therefore, in Islam, even if a seed of mustard greens is arrogant, it has exceeded the limit and is forbidden to enter heaven. Because in the true Muslim self, when he intends to be arrogant, it is as if that thought has been neglected, and asks him who we are. We are only partial reflections of God's nature. This is what limits us so that we do not go overboard; there are always boundaries that keep us from being like the Western ego concept which has clear boundaries.

Narcissism is identical to self-exaltation. "I or ego" who understood Seismic brings the understanding that brains and beauty are the results of her hard work. Even this beauty is positioned as an idol. Nursi offered a *harfi* understanding that all the beauty of creatures is attributed to the manifestation of the beauty of the Most Beautiful. Therefore, if we understand from this point of view, humans will understand that everything is only a form of loan from Allah.⁹⁹

One of the characteristics of Narcissism is to do whatever you want to actualize yourself because there is no clear limit to the concept of his ego. *If you are happy, you can actualize yourself.* If he feels that the way "I or ego" actualizes itself by exposing himself as narcissists do, then this is considered normal. In contrast to self-actualization according to Islam. In Islam, humans are considered to have actualized themselves when they have reached their nature, which is to serve according to their

⁹⁸ *Ibid.*, 5.

⁹⁹ *Ibid.*, 17.

respective nature. The concept of "I or ego" defines the ego which was initially wild so that it has a limit according to the law. Therefore, in order not to be trapped in the understanding "I or ego" which is *authentic*, humans must have faith, follow the *Shari'a* and revelations that have been sent down by God.

The concept of personality that was conveyed by Nursi used a *tauhidi* approach which was static, meaning that it was an approach that used a deep sense of God's belief that gave birth to a holistic personality (*kaffah*). So it can be concluded from him that a person's personality and psychology in responding to the phenomena in his life is very much influenced by his faith and perspective. And returning to the original goal, by understanding himself, he will attain understanding God, *Man arafa nafsahu arafa rabbahu*.

F. Conclusion

Based on the results of the discussion above, this article concludes that religion has an important role in overcoming the problem of narcissism in modern society. This is indicated by the concept of "Ana" Said Nursi, which offers to interpret "Ego" or "Ana" through the *Harfi* paradigm and not the Islamic paradigm. If "Ana or ego" is understood through the *ismi* paradigm, it implies that there is no knowledge of the real existence of self and God. This is what gives birth to narcissism. The concept of "Ana" that Nursi offers is *tauhidi*. According to him, "Ana" which has an important role in life should be understood with the correct paradigm, because He is the mandate of Allah to open all the entities of the universe as a way to know His Lord. According to Badiuzzaman Said Nursi, through the *Harfi* paradigm, in essence the self never has an independent existence, it always depends on others. The only possession he had was the assumptive *Rububiyyah* of the true *Rububiyyah* of Allah. Their nature is also only a partial reflection of the attributes of Allah. Wealth, beauty, strength, all is dedicated to Allah. So it is impossible for humans to be narcissistic because they know who they are, and come to understand "*Man 'arafa nafsahu 'arafa rabbahu*." From an Islamic point of view, narcissism is a form of ignorance, because it claims God's gift as something that comes from Him.

Therefore, this article is expected to be a meeting point between psychology and religion in looking at phenomena, and adding to the treasures in the study of Islamic psychology. So that in dealing with psychological problems, humans do not forget to return to the Al-Qur'an and the *tauhidi* Islamic scientific treasures. []

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