

Study of the Tafsir of QS. al-Isra' 32 on Adultery in the Concept of *Nafs Ammarah* and the Perspective of Sigmund Freud's Psychoanalysis

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Abstract

This research discusses the meaning of Surah Al-Isra' verse 32 using the concept of psychoanalysis developed by Sigmund Freud and the concept of *nafs ammarah* mentioned in Surah Yusuf verse 53. In the view of some commentators, the prohibition against approaching adultery mentioned in the Quran means to avoid anything that could lead a person into it, as adultery requires a stimulation of the soul to commit it. The soul's stimulation referred to here corresponds to the "*nafs ammarah*" and to Freud's concept of the Id. Sigmund Freud's psychoanalytic approach is considered highly relevant to uncovering the meaning of the "soul's stimulation" discussed by commentators in this verse. This research is a literature review using a modern psychological approach, grounded in a scientific interpretation style and analytical methods. The results of this study indicate that the soul's impulses that can lead someone to fall into adultery are the *nafs ammarah*, based on the story of al-'Aziz's wife who asked Yusuf to serve her, and the concept of the id by Sigmund Freud, which operates in the subconscious based on the pleasure principle, leading to destructive, impulsive actions without considering the consequences. This research combines modern psychology with interpretations by Quranic scholars to provide a holistic and comprehensive understanding of the legal content of the Quran.

Keywords: *Psychoanalysis, Nafs Ammarah, Adultery*

Introduction

Adultery or premarital sexual relations are considered one of the most heinous acts in Islam after polytheism. This is evidenced by the numerous consequences the perpetrators must bear. Starting from a hundred lashes, stoning if the perpetrator is already married with a valid marriage contract, to the severing of lineage, which results in the child being considered to have no legitimate father according to religious law. (Rokhmadi, 2015) The consequences of adultery are not only bound to legal aspects but also contain symbolic and ethical dimensions that can have a significant impact on the social order. (Rifiana, 2022) In the Qur'an, the prohibition against adultery is stated in Surah Al-Isra, verse 32. The verse continues the discussion of murder from the previous verses. According to Quraish Shihab in the Tafsir al-Misbah, one of the factors that drives someone to kill children is adultery. (Shihab, 2002) Based on relevant data from national institutions such as the Ministry of Health, the National Population and Family Planning Board (BKKBN), promiscuity, which refers to adultery, is the highest trigger for cases of teenage pregnancies and abortions. According to BKKBN in 2021, out of the total population of adolescents aged 14 to 19 years, there were 19.6% cases of unwanted pregnancies and around 20% cases of abortions performed by teenagers. A World Bank report also estimates that 46.9% of 1,000 adolescents aged 15 to 19 in Indonesia have given birth, a figure slightly higher than the



global average of 42%. (Wardani, Ratnawati, & Darmawati, 2023) Therefore, the function of that verse is as a guideline for all individuals to avoid the causes that can lead to adultery.

Verse 32 of Surah Al-Isra states, "And do not approach unlawful sexual intercourse." According to several Quranic scholars, verses that use the phrasing "do not approach" imply that something forbidden can stimulate desire/soul before actually doing it. Thus, the prohibition against approaching contains an implicit understanding to avoid falling into temptations that could lead someone to take the step of committing it. Quraish Shihab explains that the temptation toward adultery is very strong. He illustrated that someone standing on the edge of a shallow cliff has a great potential to fall into it. (Shihab, 2002) It can be concluded that adultery is based on psychological motives driven by human physical desires. As for prohibitions that are not based on the naturalization of human characteristics, such as requiring the presence of lust, those prohibitions directly target the substance, not the things that approach it.

Adultery, as a vile act prohibited in the Qur'an, requires psychological impulses within the soul to commit it. It can then be understood that the prohibition in that verse refers to a person's psychological condition. In line with this, this research uses an analytical approach focused on human psychological aspects. Contemporary interpretations of the Qur'an that employ a psychological approach are used to address the psychological challenges of modern humans without abandoning the foundations of Sharia and spirituality. Conceptually, psychological interpretation is based on the holistic view of the Qur'an about humans, which encompasses physical, mental, and spiritual dimensions. (Suparlan, 2018) The Qur'an indicates that humans possess within themselves a potential that leads to both positive and negative outcomes. However, it leads to two different potential directions; the tendency of humans toward the positive potential is inherently stronger. However, evil has a strong allure, so a balance is needed between external potential, which tends to lead to material pleasure, and internal/spiritual potential, which encourages closeness to God. Based on that phenomenon, the heart (*qalb*) functions as a manager that directs human behavior toward two paths: goodness and evil. The heart's ability can be more systemic if it is integrated with the mature capabilities of the mind related to spiritual, emotional, and precise logical intelligence. With the heart and mind working in harmony, external impulses and internal potential can be well-controlled, leading to good behavior.

The interdisciplinary approach in psychological exegesis links Qur'anic concepts with modern psychological theories. A comparative study between the discipline of exegesis and the discipline of modern psychology is not merely about matching them, but rather about using these theories as analytical tools to sharpen the understanding of the holy text of the Qur'an. (Siti Laelatu Nafisah, 2024) One modern psychological theory with conceptual relevance is Sigmund Freud's psychoanalytic theory. The concepts of id, ego, and superego align with the Qur'anic personality theory of *Nafs ammarah*, *lawwamah*, and *muthmainnah*. Sigmund Freud explains that the Id is oriented toward material satisfaction and worldly pleasure, without considering consequences, in line with the *nafs ammarah* described in Surah Yusuf, verse 53. This leads a person to destructive impulses or uncontrolled innate instincts. The superego, formed from the internalization of moral values from the educational environment, aligns with the *nafs muthmainnah* described in Surah al-Fajr, verses 27-30. This leads a person to inner peace. Next, the ego acts as a mediator and controller between the id and superego, as well as moral and spiritual consciousness, in line with the *nafs lawwamah* described in Surah al-Qiyamah, verse 2. (Marafaniza & Hasan, 2023)

The Qur'an is a book that radiates knowledge, encouraging its followers to engage in observation and research. To delve into the meaning and essence of the laws intended by the Qur'an, meticulous, principled interpretations are required.(Shihab, 2013) The interpretation of the Qur'an using a contemporary psychological approach is one of the discourses of scientific exegesis or, in academia, known as scientific exegesis. Scientific exegesis is a style of interpreting the Qur'an that uses modern scientific theories to explore the content within the verses. Terminologically, the discourse of scientific exegesis contains an apologetic dimension that seeks to demonstrate to the world that what the Qur'an teaches is in line with scientific advancement. The main paradigm in this interpretation is to align the Sharia laws derived from the Qur'an with rationality and scientific knowledge.(Yuliarto, 2011) Scientific exegesis is not a completely new phenomenon, but rather an effort to reactualize the existing intellectual tradition within the Islamic heritage. Historically, the tendency to link the text of the Qur'an with scientific disciplines has been evident since the 5th century Hijri, specifically during the Abbasid Caliphate, known as the Islamic Golden Age Era. This tendency was a response to the massive translation movement of foreign books, especially from Greek civilization into Arabic. As a result, scholars of that era sought to find a compromise between Islamic teachings and the developments of external (non-Muslim) civilizations. In the contemporary era, the polemic against scientific exegesis has resurfaced as a response to the West's scientific dominance. Therefore, scientific interpretation can be assessed terminologically as a strategic effort to legitimize the holy scripture through the advancement of science.(Mustaqim, 2006)

Method

This research is a descriptive literature study, with a methodology of *tahlili* (analytical) interpretation in the *Tahlili Ayat* section. The model of this research focuses on examining a single verse, which is developed into a deep, broad understanding. Therefore, the task of the interpreter is accompanied by approaches from other sciences. The target of this research is the interpretation of Al-Isra 32 with the approach of Sigmund Freud's psychoanalytic theory and the context of *Nafs ammarah*.

Discussion and Results

a. *Sigmund Freud's Psychoanalysis*

Psychoanalysis is a discipline that emerged in the 19th century CE and was proposed by Sigmund Freud. In 1923, in a German journal, he explained the concept of psychoanalysis. First, the term psychoanalysis is used to refer to a research method on psychic processes that cannot yet be reached by biological science. Second, psychoanalysis is used as a method to cure psychic disturbances caused by neurotic patients. Third, psychoanalysis is a concept of psychological knowledge that focuses on the subconscious. Hall & Lindzey strengthen Freud's argument that the unconscious is a vast region filled with drives, desires, hidden ideas, feelings, and so on. This unconscious region has a vital power that exerts significant control over an individual's conscious thoughts and actions. Thanks to this Psychoanalytic theory, Freud made a significant contribution to the science of human psychology.(Nabila, Muchtar, & Ridha, 2023)

In the structural model of personality, Freud proposed that personality consists of three hypothetical components, each interacting at every level of consciousness. First, the Id (Das Es). Id is a natural component of personality, formed from birth and entirely driven by the

unconscious mind. This is a space that contains primitive drives and instincts that demand instant gratification. Id operates according to the pleasure principle, seeking instant gratification and avoiding pain without regard for consequences. Second, Ego (*Das Ich*). The Ego is a component of personality that develops from the Id and superego and functions as a mediator between the two. The Ego operates based on the reality principle, which seeks to satisfy the demands of the Id in a safe and socially acceptable manner. The Ego is active across all levels of consciousness (conscious, preconscious, unconscious). It is tasked with balancing the demands of the Id, the constraints of the superego, and the realities of the external world. Third, Superego (*Das Über-Ich*). The superego is a component of personality that develops between the ages of 3 and 5 and internalizes moral values from parents and the surrounding environment. The superego operates in the preconscious realm, functioning to suppress socially unacceptable impulses from the id and encouraging the ego to act according to ethical standards. (Ishom Fuadi Fikri, Nursyah Ismail, Zainiyati, & Kholis, 2023) Based on this personality structure, the main conflict offered does not only focus on the struggle of the conscious mind, but most of the dynamics occur in the unconscious mind. In the unconscious, primitive id drives (such as sexual and aggressive desires) occur, which are then suppressed by the moral values of the superego. This internal conflict results in feelings of anxiety, which are subsequently managed by the ego through psychological strategies.

Sigmund Freud's psychoanalytic theory is a monumental contribution to the history of psychological science. Nevertheless, this theory is not free from various significant criticisms. This criticism focuses on the scientific validity, methodology, and the concepts offered, which are considered controversial. One of the philosophers of science, Karl Popper, leveled a criticism at this theory. He considers psychoanalysis a pseudoscience. He argues that the theories proposed by Freud, particularly those about the unconscious mind, cannot be empirically tested or falsified through experiments or direct observation. This difference in perspective reflects a more intense paradigm shift in science, moving from subjective interpretation toward objectivity and empiricism. (Sinaba, n.d.) Despite various criticisms, Freud's theory continues to make important contributions that remain relevant to modern psychology.

b. *Nafs ammarah*

The term *nafs ammarah* is introduced in the Qur'an in Surah Yusuf, verse 53. In this verse, it is explained through the confession of the wife of al-'Aziz (some call her Zuleikha), who acknowledges the truth of the Prophet Joseph while admitting that at that time she had succumbed to her desires. "And I do not absolve myself (from blame) because the soul indeed commands to evil, except for the soul that is granted mercy by my Lord." Indeed, my Lord is Most Forgiving and Most Merciful. This verse describes a strong theological foundation regarding the innate vulnerability of humans to destructive impulses and evil, then positions God's grace and mercy as balancing factors. Given the significance of the meaning offered, this verse serves as the main foundation for a scientific interpretation that employs a psychological approach. The study is relevant because it aims to build an integrative Islamic psychology that addresses the limitations of conventional psychology, which tends to overlook the spiritual dimension of humans.

In al-Misbah's interpretation, it is explained how al-'Aziz's wife first fell in love with Yusuf. It is narrated that after buying Yusuf from the merchants in the market, al-'Aziz brought Yusuf to live in his house with himself and his wife. Yusuf stayed at their residence for a considerable time. Because of his refined characteristics, noble demeanor and morals, as well as his handsome appearance, al-'Aziz's wife became increasingly captivated by him. From day to day, the wife's attention grew more and more. This caused the embers of romance to ignite more and more over time, and the urge of desire to peak. If at first the wife of al-'Aziz only gave subtle hints, her actions became increasingly clear and bold, without any fear. Until it reached its peak as described in Surah Yusuf, "And the woman whose house he (Yusuf) was in, sought to seduce him to submit to her, and she closed the doors tightly and said, 'Come here.'" "I am for you." Joseph said, "Protection from Allah. Truly, he is my lord, and he has treated me well." Indeed, the wrongdoers will not be successful. Here it is explained that Yusuf faced the temptation of al-'Aziz's wife by invoking Allah, as if He were watching over him. This illustrates the "pure monotheism" in Yusuf's heart, because it was his full awareness of God's existence that enabled him to protect himself from that vile act.

The *Nafs ammarah* depicted in the above event illustrates that human internal impulses lead only to the satisfaction of desires, without considering long-term consequences. Some experts in Quranic interpretation research interpret this impulse as a destructive or uncontrolled human instinct. (Nanda Nurlina & Bashori Bashori, 2025) In the discipline of Sufism (morality), *nafs ammarah* is closely related to various forms of lust, not only limited to sexual desire (which leads to adultery and sexual deviation) but also to the desire for wealth, power, and status (which leads to oppression and tyranny). The confession of al-'Aziz's wife: "*I do not absolve myself*" is an affirmation of deep self-awareness. This indicates that the Qur'an acknowledges the existence of an inner force that demands evil, then positions the inner conflict as the main spiritual struggle (*mujahadah*). (Sejati et al., 2024)

c. QS. al-Isra' 32 from the Perspective of Classical and Contemporary Scholars

In the Tafsir Ibn Kathir, it is explained that the basis for the revelation of QS. Al-Isra verse 32 was an incident where a young man came to the Prophet Muhammad to ask for permission to commit adultery. The Prophet Muhammad asked him, "Would you like this act of adultery to be done to your mother, daughter, or sister?" The young man replied, "No." Then the Prophet Muhammad placed his hand on the young man's chest and prayed: "O Allah, forgive his sins, purify his heart, and protect his chastity." Since that moment, the young man no longer responded to anything related to adultery. Based on the hadith presented by Ibn Kathir in his tafsir, it can be understood that the phenomenon of adultery not only harms the perpetrator from a religious and health perspective, but the repercussions also extend to ethical and social aspects.

Meanwhile, contemporary tafsir literature explains that the phrase *la taqrabu* (do not approach) has a deeper and broader meaning than the phrase *la tahzanu* (do not commit adultery). This is because the use of the phrase *la taqrabu* carries the preventive prohibition meaning to close all doors and steps that could lead someone to adultery, such as consuming pornography, having sexual fantasies, physical touch, and being alone with the opposite sex in a secluded place. Quraish Shihab also attempts to connect the meaning of this verse with the previous verses that prohibit killing. A strong correlation was found between murder and

adultery. He argued that adultery indirectly also leads to murder, as in the cases of abortion and baby abandonment.

Based on the excerpt from Sayyid Quthub's statement, it is explained that in the phenomenon of adultery, there is murder in several aspects. The first murder lies in the placement of sperm, not in the rightful place. It is not uncommon for this incident to create a desire to abort or kill the fetus in the womb. If that desire fails, and the baby is successfully born alive, most of them are just left as they are without anyone to care for or educate them. This is one of the heinous acts of murder against a life. The second murder lies in the social aspect of society. This is because it creates ambiguity in lineage due to the mixing of someone's descendants and leads to the loss of solidarity concerning honor and children, thereby fracturing relationships within the community, which ultimately leads to the death of the people. The third murder lies in the aspect of Sharia and the regulations enforced by religion and the state. Because adultery leads to an act of expressing desires without a legitimate bond, household life becomes very fragile, or even reaches a point where it is no longer needed. In fact, the family is the best place to educate and prepare the younger generation to bear their responsibilities.

Based on the quote from Ibn Ashur, the meaning of the word "*sabila*" in this verse is an action that has become a habit for someone. Premarital sex can indeed lead to addiction. Someone who has done it before and feels no regret is likely to do it again. They will continue to repeat that heinous activity until it reaches the stage of normalization. The downside of post-dependence is the high risk of disease. Acquired immune deficiency syndrome (AIDS), caused by the human immunodeficiency virus (HIV), which damages the immune system, is one example of various other sexually transmitted diseases. From here, it can be linked why Ibn Ashur interpreted the word "*sabila*" in the context of adultery as a habit. A bad habit will always lead to bad consequences.

Furthermore, in the Hidayatul Qur'an commentary, it is explained that the use of the phrase "*la taqrabu*" broadens the understanding of the verse, including the prevention of actions that can lead to adultery, such as touching and kissing. This stimulation occurs as a result of an uncontrollable heart disease, namely lust. Someone who is afflicted by this disease due to several reasons, such as neglecting prayers, rarely reading the Qur'an, and often doing things that can awaken their desires. Adultery can also undermine the principles of *Maqashid as-Syari'ah*, namely *hifdz ad-din* (preserving religion), *hifdz al-mal* (preserving wealth), *hifdz al-'aql* (preserving intellect), *hifdz al-nafs* (preserving life), and *hifdz al-nashl* (preserving lineage). This is because adultery violates the rights that Allah has determined, the rights of a woman, the rights of her family, disrupts the lineage, and various other forms of wrongdoing. Adultery is the greatest sin in Islam. Therefore, Allah punishes the perpetrator even in this world.

d. Implementation of Sharia Law from QS. al-Isra Verse 32

In the observations and research of several scholars, the use of the phrase "do not approach" in that verse has a contextual meaning related to its substance; the consequence is that anything with the potential to stimulate the soul/desire that could lead to that is prohibited in Islam. Thus, the prohibition against approaching implicitly means a prohibition against falling into something that could lead to the act itself. As for violations of Sharia that do not have a strong stimulus, generally the prohibition focuses directly on the substance in question,

not on approaching it. As an analogy, someone near a cliff is very vulnerable and is at risk of falling into it. Therefore, strict warnings are always posted along the edge of the cliff, advising against approaching or lingering there.

In the discourse of Shari'ah law, the initial stage leading to adultery is exposing and seeing the 'awrah, then mutual liking until *khalwat* (dating), whereas in the discussion of 'awrah, it is divided into two, namely 'awrah *kabir* and 'awrah *shaghir*. The major aura (*aurat kabir*) is the aura that serves as an exit for impurities, namely the genitals and the anus. Meanwhile, the minor aura (*aurat shaghir*) is the aura other than the major aura, covering the area from the navel to the knees for men, and all body parts except the face and palms for women. The minor aura serves as a barrier that protects the major aura. Both of these auras are considered haram if viewed. (Mansur, 2017) Thus, the discourse on the boundaries of everything does not escape the attention of Shari'ah. The majority of formal Shari'ah laws regarding this boundary issue are summarized by legal experts with the term *al-harimi lah hukmi mā hū harimi lah*, which means "the boundary line has a legal standard as defined by it. This opinion is the same as that expressed by Musthafa az-Zuhaili, who explains the meaning of the term *al-harim* as something that surrounds and follows something else. That other thing cannot be enforced and utilized without the existence of *al-harim*. *Al-harim* is governed in the same way as its surroundings. (Ar-Raudli, n.d.) So if something surrounded by *al-harim* is considered haram, then its legal consequence is also haram. The same applies to obligatory, *sunnah*, *makruh*, and *mubah* laws. This field of study ultimately agrees that, implicitly, religious laws pay very close attention to matters of a preventive nature, serving as a shield against violations of their substance. (Abdul haq, Ahmad Mubarak, 2017) As for the evidence as the basis of the principle, it is found in Surah Al-Baqarah [2]:187, "Those are the limits set by Allah, so do not approach them."

Based on the contextualization between the rules and the verses, a strong legal correlation can be found that supports the wording of the hadith narrated by Imam Bukhari, Muslim, and Abu Dawud. In the hadith, the Prophet Muhammad said:

The Prophet Muhammad (peace be upon him) said, "Allah has decreed for the son of Adam a portion of adultery that he will inevitably commit." The adultery of the two eyes is looking, the adultery of the mouth is speaking. The adultery of the heart is hoping and desiring. While the genitals prove it or deny it.

Sheik Jalaluddin as-Suyuthi in the book *ad-Dibaj, Sharh Sahih Muslim Ibnul Hajjaj*, explains that zina is divided into two: sometimes it is true zina, and sometimes it is metaphorical zina. Real adultery has the same meaning as the substance of adultery itself. In contrast, metaphorical adultery means, as quoted above, the adultery of the eyes, the hands, the mouth, and the adultery of other body parts. Imam Suyuthi mentioned that a person who can avoid true adultery is someone with good religious faith. Still, someone who is accustomed to metaphorical adultery is nearing true adultery and is at risk of falling into it. Abu at-Thayyib in his commentary on *Sunan Abi Dawood* quotes Imam al-Khattabi's view explaining that metaphorical adultery is a minor sin that is often neglected by the children of Adam and difficult to avoid except for those who are under the protection of Allah, however, even though it is difficult to do, every Muslim must strive to avoid it because metaphorical *zina* serves as an alarm that can indicate the occurrence of actual *zina*. It can be concluded that any action that can lead someone to the essence of immorality, in this case, metaphorical adultery, even if

they do not commit the act of adultery outwardly, they are judged to be in the red zone of immorality. This term is called *taqrabuz zina*, based on the scholars' formulation, it is considered part of adultery itself.

e. Psychoanalysis from the Perspective of Sigmund Freud and the Concept of An-Nafs al-Ammarah in the Verse on Preventing Adultery

Nafs ammarah and the framework of psychoanalysis converge in an understanding that aligns. This illustrates a clear functional correlation between the trichotomy of the soul mentioned in the Qur'an and the structural model of personality proposed by Sigmund Freud (id, ego, superego). The *nafs ammarah*, as explained in Surah Yusuf verse 53, is the outward desire of humans that leads to wrongdoing, as experienced by the wife of al-'Aziz toward Yusuf. Whereas the Id is a primitive and instinctual component of personality that operates entirely in the subconscious, driven by the pleasure principle. The Id focuses on the satisfaction of basic needs such as sexual urges without considering reality, ethics, and consequences. Id here reflects the *nafs ammarah* as an aspect of wild psychic energy that is purely oriented toward desire without moral boundaries. (Yusron, 2022)

The characteristics interpreted by the id and *nafs ammarah* align with the concept of "stimulation of the soul/desire" in Surah Al-Isra' verse 32, which explains adultery. According to Wahbah az-Zuhaili in his interpretation, *Tafsir al-Wasith*, it is explained that something prohibited by Sharia tends to lead people toward it due to strong desires. The prohibition on approaching serves to steer humans away from something that can stimulate the soul to engage in it. As explained by contemporary exegetes Quraish Shihab and Sayyid Madhi, the phrase "*la taqrabu*" has a broader meaning than "*la tahzanu*" because something forbidden requires the potential stimulation of the soul to do it. This potential of the soul operates in the subconscious realm that needs to be "awakened." In the Dimension of the id and the *nafs ammarah*, both are capable of driving someone toward immediate gratification or impulsivity, which manifests in risky sexual behavior and disregard for consequences. This concept also aligns with what Jalaluddin as-Suyuthi explained about *zina majazi*. *Zina Majazi* here operates as a 'stimulus for the soul' that can lead someone to the actual act of zina. One example of metaphorical zina is physical contact with a non-*mahram* of the opposite gender. Modern research has found that the skin is a very sensitive part of the body. Researchers from the University of St. Andrews in England (2012) conducted a study titled "The Face and Chest Reveal Temperature Changes During Social Contact," revealing that a touch can raise a woman's body temperature. Especially if a man performs the touch. The results of this research found an increase in the skin temperature of the face and chest in young heterosexual women as a response to touch. This increase in temperature is greater when a male experimenter administers the touch than when a female experimenter does. The average temperature increase in the facial and chest areas is about 0.3 degrees Celsius (or about 0.54 degrees forehead) when touched by a male experimenter. The researchers then speculated that this temperature change might be related to arousal, either conscious or subconscious. Subconscious arousal is very likely to enhance sexual desire, as psychological responses occurring outside of consciousness can develop into conscious desire. In short, intimate interactions, even just touching someone of the opposite sex, can stimulate brain activity, the genitals, and desires. Imam Thabrani narrated a hadith from Ma'qal bin Yasar, that the

Prophet said; "A needle made of boiling iron placed on you is better than touching a woman who is not a mahram.

Sigmund Freud's psychoanalysis explains that the mediating role of the ego and superego in overcoming the turmoil of the id is highly necessary. The ego develops from the id, operating according to the reality principle to delay the id's gratification. This principle serves as a healthy defense mechanism in controlling destructive impulses. Then the superego develops through moral and idealistic representations, guided by a moral principle to guide oneself toward the ideal ego (moral perfection).(UST, n.d.) In the concept of *nafs ammarah* explained in the Qur'an, through the phrase *ma'adza Allah* (God's protection) uttered by Prophet Joseph, he was able to restrain himself by invoking God within him, thus protecting himself from the immoral actions commanded by the wife of al-'Aziz. The two concepts offered align with the closing of Surah Al-Isra, verse 32, which uses the terms "*fahisyah*" and "*sa'a sabila*." The term "*fahisyah*" and the term "*sa'a sabila*" illustrate the causal principle arising from adultery. The wording has the meaning of "wicked deeds," which is interpreted by the *mufassir* as an immoral act that can damage every aspect of life, and the meaning of "the worst of paths," which is interpreted as a form of forbidden desire that can lead to various evils such as the spread of sexually transmitted diseases and abortion. In the field of criminology, the Low Self-Control (LSC) theory developed by Travis Hirschi and Michael Gottfredson posits that analogous behaviors (criminal and problematic) are among the factors resulting from an individual's low ability to resist impulses and to delay gratification in favor of long-term negative consequences. Individuals with LSC characteristics are oriented to the here and now (in the present and here). This aligns with the pleasure principle of the id, which leads to various forms of wrongdoing. With the words "*fahisyah*" and "*sa'a sabila*," the Qur'an establishes a moral principle as a defensive measure against the risks of wrongdoing that may arise later.

However, it should be emphasized that although Sigmund Freud's psychoanalysis and the concept of *nafs ammarah* in the Qur'an have functional similarities, the Qur'anic approach offers a more comprehensive solution. In Freud's psychoanalytic concept, he tends to offer solutions by reducing the soul to biological impulses and viewing conflict as the source of neurosis. Meanwhile, the Qur'an offers a solution by combating the potential of the *nafs ammarah* through spiritual struggle (*mujahadah*) and self-purification (*tazkiyah an-nafs*). The model of solution proposed by the Qur'an emphasizes that the potential of the soul (*nafs*) can be transformed through the freedom of will mediated by the noble potentials of the intellect (*aqal*) and the heart (*qalb*). (Nanda Nurlina & Bashori Bashori, 2025) Thus, this is a proactive process that can drive individuals toward self-actualization and piety rather than merely a compromise with reality.

Conclusion

In the Qur'an, Surah al-Isra 53 states that the phrase "do not approach adultery" has a broader meaning compared to the phrase "do not commit adultery" because it indicates a defensive effort against the substance of the prohibition. The prohibition against approaching something is understood to mean that the substance of what is forbidden has a strong psychological impulse before engaging in it. This spiritual stimulation aligns with the concept of *nafs ammarah* in Surah Yusuf, verse 53, and the psychoanalytic concept of Sigmund Freud. Based on research findings, the spiritual stimulation that can lead someone to fall into adultery is *nafs ammarah*, grounded in

the story of al-'Aziz's wife who asked Yusuf to serve her, and the concept of the id operating in the subconscious based on the pleasure principle, which leads to destructive, impulsive actions without considering the consequences. The Qur'an confirms that humans have a soul's impulse in the form of *nafs ammarah* that leads to evil. According to Sigmund Freud's psychoanalytic theory, humans have three internal controllers: the id, which leads to evil; the superego, which leads to morality and social norms; and the ego, which acts as a mediator between the id and the superego. The Qur'an then concludes the verse with the phrases "*fahisyah*" and "*sa'a sabila*" to underscore the risks of wrongdoing that will be borne by the adulterer, thereby establishing a defensive moral principle. This aligns with the concept of *tazkiah an-nafs* practiced by Yusuf to protect himself from adultery and the concept of Freud's psychoanalytic superego, which moderates the pleasure principle with the moral principle. Based on this research, the author seeks to expand the scientific horizons of the Qur'an by comparing it with the knowledge advanced by Western scientists, so that the relevance of the Qur'an as a guide for all worlds does not fade over time.

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