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24

Continuing The Legacy of Prof. Malik Badri:

The Founding Father of Modern Islamic Psychology

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INTRODUCTION

Assalamu'alaikum warahmatullahi wabarakatuh.

Alhamdulillahirabbil'alamin,

Asshalatu wassalamu ala sayyidina muhammad, wa'ala alihi wa ashabihijama'in.

All praises are to Allah who had made it possible for us to organize the 7th International Conference of the International Association of Muslim Psychologists (IAMP). This conference was held on February 5-8, 2022 and was still in Covid-19 pandemic time. This pandemic is a blessing in disguise because it forced us to use online platform and with this platform, this conference could gather almost all scholars of Islamic Psychology from all around the world. The registered participant was 958 from 66 different countries. From those participants, 14 of them submitted articles which were then edited and published in this proceeding. The topic of these articles varied from conceptual issues, comparative study, psychotherapy, confirmatory study, and other applied psychology issues.

In the effort to introduce Islamic Psychology as a scientific discipline, the Muslim psychologists are endorsed to publish articles and to establish scientific community that collaboratively built the body of psychological knowledge from Islamic perspective. This proceeding is a part of such collaborative effort to enrich the literature on Islamic Psychology. The IAMP also publishes periodical in Islamic Psychology in the form of peer-reviewed journal. The International Journal of Islamic Psychology (IJIP) was first published in 2018. IJIP can be accessed online through this link: <http://journal.iamphome.org/>.

Insyallah IAMP together with the global network of Muslim Psychologists will continue to engage in the noble endeavors for strengthening Islamic Psychology by organizing conference regularly and by publishing the proceeding accordingly. Alhamdulillah, today we can witness the establishment of several study programs on Islamic Psychology in Charles-Sturt University in Australia, Cambridge Muslim College, Riphah Institute Pakistan, and Avicenna Academy in Indonesia. These achievements cannot be possible without the works of the many in IAMP and the global network of Muslim Psychologists. Meanwhile, there are no less than 20 Islamic universities in Indonesia which have started to develop curriculum of Islamic Psychology. Not to mention the many seminars and conferences held by these universities in the country. This all shows the high motivation among Indonesian psychologists as well as students and the public in learning Islamic Psychology and its relevances to their life. May Allah help us and guide us in our effort in advancing psychology as the science of human soul, cognition, emotion, and behavior. Amiin.

Wassalamu'alaikum warahmatullahi wabarakatuh.

Yogyakarta, Indonesia, April 3rd, 2022

The President of IAMP



Dr. Bagus Riyono, M.A., Psychologist

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Human Meaning: Religious Local Wisdom of Bugis and Islamic Psychology Perspective

Adnan Achiruddin Saleh & Muhammad Haramain

IAIN Parepare

1 Abstract

This study aimed to develop the concept of the human personalities structure from the Islamic perspective and the concept of Bugis local wisdom as an alternative basis for understanding humans as a whole God's creatures, which until now has been in limited studies. Humans are created gradually and perfectly. Gradual means the steps of human creation. Perfection means as the best human physical form with the provision of reason and superior nature. This study used a literature review method with eight steps from Walker and Avant. The research findings indicate that the humans in the Bugis local wisdom were conceptualized as *tau*. In relation to the structure of human personality in the view of Islam, there are similarities, namely the *ruh* is conceptualized as *tau*, the *jisim* is conceptualized as *rupa tau*, and the *nafs* is conceptualized as *tau-tau*.

Keywords: Bugis, Human Meaning, Islamic Psychology, Local Wisdom, Religious

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Introduction

There Recently, a lot of behavior and deeds or customs that were once considered good, are still good and still need to be maintained. On the other hand, many new things are not good enough actually and in accordance with the customs or way of life as nation, which are not to be developed and even have to be discarded (Purwanto, 2007). In other words, not everything that comes from the past is no longer relevant to the current conditions. Likewise, not everything that appears today, which is a product of modern human, especially if it comes from outside (the west) deserves to be preserved and maintained. This custom is one of the determining factors on human personality.

The formation of personality begins with the cultivation of a value system. The formation of religious personality needs to start from the cultivation of values that come from religious teachings. An abstract reality value system that is felt within the self as a driving force or principles that guide life. In reality, values are seen in patterns of behavior, thought patterns, and attitudes of an individual or group. Religious and cultural messages are a combination in the process of forming the human personality.

To understand the formation of this value system, the most basic need to be understood is the structure of the human personality. Fundamental knowledge related to the structure of the human personality will lead us to an understanding of the human personality. Oppong (2013) stated that religion tends to be a key determinant of identity formation depending on circumstances, the groups covered and the period covered in the analysis.

Beyer (2017) emphasizes that when studying religion, a study of culture is necessary. He argued from three positions. There are, first, cultural migrations occurring worldwide, second, religion as cultural identity marker causing the borders between culture and religion to blur and third, the location of religion within culture causes religion to act as custodian of culture. Lichterman (2008) argues that religion can

enhance or impede collaboration across social status and religious divides. Religion's public roles typically concern the ways in which religious frameworks justify opinions and actions. People use religion to define the boundaries of group identities and relationships.

Tarakeshwar (2003) argues that religion should be fully integrated into cross-culture research for four reasons: first, religion, by itself, occupies a substantial role in people's lives across different cultures; second, religion has been found to be a strong predictor of important life domains among individuals all over the world; third, religion has a strong influence on cross-cultural dimensions; and fourth, culture also influences and shapes religious beliefs and practices. Those four-dimensional framework of religion and provide recommendations on ways it can be integrated within cross-cultural research.

In the context of health, Hordern (2016) recommended that religion, belief and culture should be recognized as potential sources of moral purpose and personal strength in healthcare, enhancing the welfare of both clinicians and patients amidst the experience of ill-health, healing, suffering and dying. Doctor and patients should communicate and attend sensitively to the welfare benefits of religion, belief and culture. Doctors should respect personal religious and cultural commitments, taking account of their significance for treatment and care preferences. Kurniawati (2018) the findings of this review stated that spiritual care is a dynamic activity to integrate physical, psychological, social, and spiritual aspects.

Massive studies related to structure personality and Islamic perspective has been carried out in western countries. The structure of human personality from an Islamic perspective can be understood through a personality model that is associated with personality traits and performance, organizational commitment, and job satisfaction (Khir; 2016, Othman; 2014, Jalal; 2019). Shojaei (2016) explained personality traits and find personality structure from Islamic sources as main personality factors: collectedness, tranquility, bigheartedness, friendliness, gentleness, tractability, commitment, happiness, gregariousness, chastity, perseverance, cleverness, humility, bond-seeking, and accountability. Shojaei (2014) tried to investigate the concept of personality attribute, obtain the instance the instances of personality attributes in the Islamic sources, and classify them based in the Islamic sources.

However, studies related to the structure of the human personality in relation to Islamic psychology and local wisdom has not been widely carried out. This study discusses human meaning by showing the structure of human personality. With the presence of this paper, it is hoped that it will become discourse enrichment for the development of the integration of Islamic psychology with local wisdom of Bugis and become the basis for understanding human beings and designing appropriate psychological actions. This paper provided a base for future studies by discovering a link between religious local wisdom of Bugis and Islamic psychology.

Method

The method used was literature review. The database search on Google scholar, Elsevier, and Doaj. The systematic literature review using the steps of concept analysis by Walker & Avant (2011). It consists of 1) selecting a concept, 2) determining the aim of the analysis, 3) identifying all uses of the concept, 4) determining attributes of the concept, 5) constructing a model case, 6) constructing additional cases, 7) identifying the antecedents and consequences of the concept, 8) defining empirical referents. The concept analysis is religious local wisdom of Bugis and Islamic psychology perspective.

Result

The findings in this study will be described through an 8-step literature review by Walker and Avant, as follows:

1. Selecting a concept

In this first stage, the selection of the right research concept was carried out. This will help to define the research objectives. There are two main concepts that are the concern of this study: human meaning and the structure of human personality. These two concepts are interrelated. The connection can be understood that if you want to understand the meaning of humans, you should understand the structure of the human personality. Therefore, this paper will explore the structure of the human personality, especially in terms of Islamic psychology and the religious local wisdom of Bugis.

Hanafi (2017) explains the meaning of human in Surah al-Fâtiḥah. He stated that Al-Fâtiḥah the key of al-Qur'an. This surah is able to bring the meaning of the al-Qur'an holistically. Surah al-Fâtiḥah is able to provide the concept of real human life. In verse 4 it is "Mâliki yaumiddini" which means The Master of the Day of Judgment. As a word that has a basic meaning status, the word Mâliki' can give birth to a passive participle or an object that is subject to work. Allah as the One who is in control, there must be something or someone who is controlled, this word in Arabic is 'al-Mamlûk'. The word 'alMamlûk' is semantically a relational meaning or connotative meaning that still has a relationship with the basic meaning of 'Maliki'. God as the absolute ruler of course has an object that is controlled, one of which is human. Human in this concept is one of the creatures controlled by Allah, as well as other creatures of Allah such as jinn and devils. This study explains that human is essentially a servant who are controlled by God.

Utari (2020) refers to Frankl's opinion which states that interpreting humans can be understood from the dimensions of spirituality, soul, and body. Human meaning is among the will to life and the will to meaning. The failure to find the meaning of life gave birth to an effort to compensate for power (the will to power), the will to pleasure, the will to sex, the will to work, the will to money.

Different opinions state that human essence is fitrah (Al Afify; 2018, Bhat; 2016). Fitrah is understood as an essential human identity. Etymologically, fitrah is taken from the Arabic word fa-thara. In the form of mashdar, it follows wazan fi'lah, which shows the meaning of form, situation or condition, and circumstances. The synonyms are al-shaqq (division), al-khilaqah (creating something that did not exist before), al-ibdâ' /al-ibtidâ' (beginning), al-ijâd (procurement of something new), al-khilaqah min al fathir al-Khaliq (creation from the Creator) or raw materials provided to accept religion. That is, it can be said that all variants of the word fathara contain the meaning of the initial creation of man in his original form since he was in his mother's womb.

Shojaei (2014) found the concept of personality attribute based on the Islamic sources. The research results showed that: a) the personality attributes have been in the core of ethical theories of behavior since long time ago; b) the verses and narratives have also used the personality attributes to describe the personality of individuals; c) there are lots of patterns in order to explain and classify the personality attributes in the Islamic texts; d) those patterns are including conceptual, communication, bipolar, tripolar, hierarchical, and network patterns; e) the network pattern is the most efficient among others; f) in the network pattern, the attributes are dynamic and their relationships happen in a sophisticated conceptual network.

Ja'far (2015) added that the personality term refers to a principal that unites biological and social aspects. Personality defined differently by each psychological perspective. Freud with his psychoanalysis defined personality by hierarchy that consists of id, ego, and super ego. Alfred Adler as individual psychology theorist considered personality as medium that arrange facts and transform it into a personal and unique personality formed by self-creativity. Jung with his analytical psychology suggested that personality or psyche is a dynamic with continuous movement. Each personality aspect is required to complete an optimal differentiation and development level to achieve a healthy and integrated personality. Behaviorism considered behavior as the main factor in defining personality. The personality component that is consistent is the behavior it-self. Humanistic psychology views personality as a union between body and soul which construct a historical awareness on its existence that point on an authentic and individual behavioral pattern.

17. 2. Determining the aim of the analysis

In this second stage, the selection of the purpose of the research analysis was carried out. This will help identify all the research concepts to be used or selected. Determining the purpose of this analysis will limit the focus of the research.

Naan (2020) in general, Sufi literature states that human personality consists of spirit, heart and soul. All three are referred to as completing instruments. While reasoning takes the position as a logical conscious entity. In the view of Islamic psychology, there are 3 terms that refer to the meaning of humans, namely fitrah, authentic, and a combination of spiritual elements, spirituality, soul, and body. Human meaning can be seen from the structure of the interrelated human personality, namely the words

spirit, body, and soul.

Meanwhile, in Bugis local wisdom, at least words that represent human meanings are found, namely *tau*, *rupa tau*, *tau-tau*, *sunge'*, *sumange'*, *watakkale*, *innawa*, *bannapati*, and *tiyo* or *tiniyo*. From these terms will be grouped into three words that represent each other.

The two views above will limit the purpose of research analysis, namely determining human meaning through various concepts of human structure in the view of Islamic psychology and the religious view of Bugis local wisdom.

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3. Identifying all uses of the concept

In this third stage, the identification of the concepts used was carried out. This will help to determine the attributes of the research at a later stage. Identifying all concepts means mapping out all possible concepts of the structure of the human personality, both from the perspective of Islamic psychology and the religious local wisdom of Bugis.

In the Bugis view, the word human is conceptualized in terms of *tau* or *sunge'*, or *bannapati* (Rustan; 2010, Irmayanti; 2015, Jannah; 2017, Juliani; 2018). The word *tau* is a conceptualization of a sovereign human being or a complete human. The word *tau* is based on two important things in acting, namely thinking and acting, namely *siri* and *pesse*. *Siri* is self-respect and *pesse* is driving force. These two foundations of *tau* make humans always do good.

A person can be called a human if he can place himself as a "tau" which means that "his words and behavior put the human position in the position of a dignified human being. Humans (tau) are the ones who are responsible for their dignity as humans. The position of *tau* becomes very strategic in humans.

In the Bugis view, the word physical is conceptualized in the word *rupa tau* or *watakkale* (Latif; 2012, Badewi; 2015, Buchori; 2018; Yulisara; 2020, Bakri; 2020). *Rupa tau* is a conscious creature entity, namely a human being, without any distinguishing element between other forms or humans. So, every *rupa tau* or human must receive treatment according to their dignity as human beings without recognizing the distinguishing elements. Whether he is black or white, Austronesian or Caucasus, Bugis or Javanese, Hindu or Muslim, female or male, as long as he is a human being, he must be treated as a human being. One of the Bugis expressions that match this meaning is the sentence *ri padammurupa taue*, which means that there is no difference.

Another expression, *pakalebbi i ri padammurupa taue*, emphasizes that there is no room for understanding to insult each other because of physical differences. In fact, this expression necessitates mutual respect for the human values that are inherent and present in every human being. A human being can be present because of the presence of another (physical) human.

In the Bugis view, the word soul is conceptualized in the word *tau-tau* or *bannapati* or *sumange'* (Nur; 2018, Salim; 2018). Initially, the term *tau-tau* was used to refer to the headstone of a person who had recently died. A woman's grave is given one *tau-tau*, if a man has two *tau-tau*. *Tau-tau* can also be interpreted as a statue, or a human who only lives as a robot. They are merely servants of someone, or servants of a wrong ism. *Tau-tau* is also usually used to designate the general public.

The meaning of *tau-tau* illustrates that initially this element is not active but its existence requires other elements. *Tau-tau* is the result of the meeting of two other elements, namely *tau* and *rupa tau*.

4. Determining attributes of the concept

In this fourth stage, the attributes of the previous concept were determined. This will aid in building an attribute model that is suitable for research at a later stage. Determining attributes means opening the way for research findings that can describe the relationship between the structure of the human personality, both from the perspective of Islamic psychology and the religious local wisdom of Bugis.

An understanding of human meaning requires an understanding of the structure of the human personality. Based on the three concepts that have been described in the previous stage, it is known that Islamic psychology views that the personality structure consists of three elements, namely spirit, body, and soul. The religious local wisdom of Bugis explains the three structures of the human personality consisting of *tau*, *rupa tau*, and *tau-tau*.

These attributes can be described as follows:

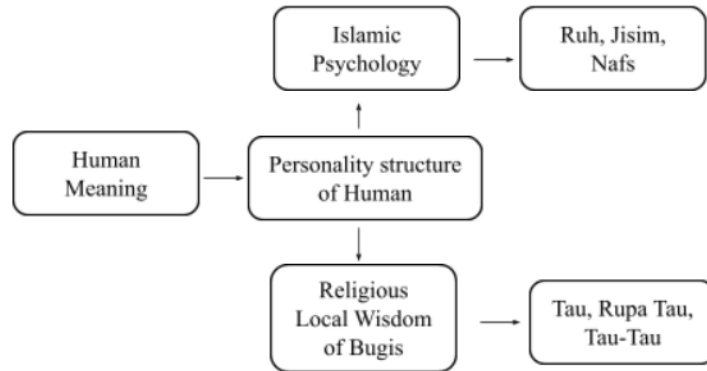


Figure 1. Attributes of the concept

5. Constructing a model case

The next effort is to construct a simple research model. This model will describe the systematic relationship between research attributes that have been made in the previous stage. This stage will help in building a case or model that can describe the research findings as a whole.

The concept of human meaning can be easily understood by constructing the structure of the human personality. Islamic psychology understands three personality structures, namely the spirit (*ruh*), body (*jisim*), and soul (*nafs*). Spirit is understood as an element of human personality that comes from God so that it always directs humans to goodness. This element is in line with the concept of local religious wisdom of Bugis which calls this element *tau*. *Tau* as an identity that allows humans to become complete human beings. *Jisim* is understood as the second element of the human personality which originates from the meeting between the ovum and sperm cells. The mixture of the two creates a physical element or *jisim*. This element is in line with the concept of local religious wisdom of Bugis which calls this element as a *rupa tau*. *Nafs* is understood as the third element of human personality. This element is created because of the meeting between spirit (*ruh*) and body (*jisim*). This element is in line with the concept of local religious wisdom of Bugis which calls this element as *tau-tau*.

The model of the combination of the structure of the human personality in Islamic psychology and the religious local wisdom of Bugis can be explained through the following figure;

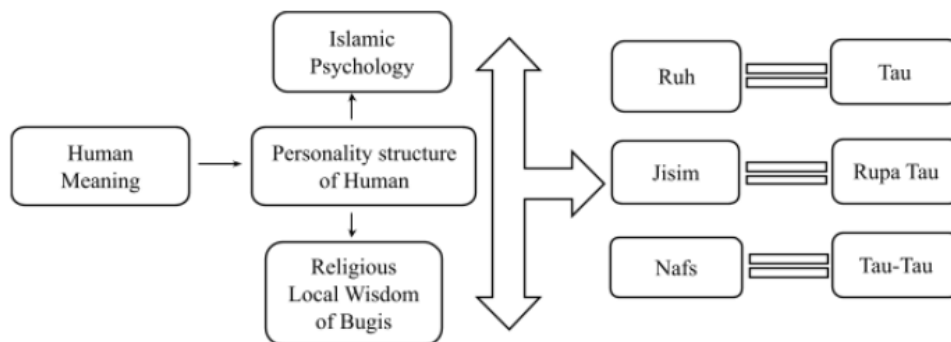


Figure 2. The constructed model case

6. Constructing additional cases

The next stage is to build a research model that describes the systematic relationship between each of the three structures of the human personality from the perspective of Islamic psychology and the religious local wisdom of Bugis. This stage will help in the next stage, namely strengthening research findings.

Wales in giving meaning to local genius refers to a number of cultural characteristics that are shared by a society as a result of its experiences in the past (Soejono; 1983). In general, religious local wisdom can be understood as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community.

Religious local wisdom can also be said as a human effort that uses his mind to act and behave towards something, object, or event that occurs in a certain space (Koestoro; 2010). Talking about local wisdom also talks about the legacy of life teachings conveyed by the predecessors of a tribe or nation to their successors. The legacy of the teachings of life is through various works.

In the view of the local religious wisdom of Bugis, there is the concept of *sipakatau*. Arhjayati Rahim (2019) explains that *sipakatau* culture has a meaning that refers to human existence itself. *Sipakatau* is a basic value with social-horizontal and vertical dimensions which means to humanize each other, respect each other and treat each other as human beings. *Sipakatau* can mean "humanizing each other" or respecting each other in dignity as virtuous human beings.

In the *sipakatau* concept, every human being contains values in himself that must be respected such as divine values which are described in the phrase *iko iyya meto, yes iko meto, ceddi mua tau* (you are none other than me, I am you too, one human being). Bugis society in general understands that humans must promote mutual respect and respect. This is based on the belief that every human being has the same personality element, namely spirit or *tau*.

Still with the *sipakatau* concept, it is understood that the nature of which does not discriminate, all humans are the same, there is no difference in degree, wealth, beauty, etc. In life, we should not discriminate against people. This is based on the belief that different human physical factors should be understood as a unifying factor.

This *sipakatau* concept can explain the three structures of human personality in terms of religious local wisdom of Bugis and Islamic psychology. Mutual respect, respect and non-discrimination will not be realized without knowing and understanding each other. Differences in gender, ethnicity and nation among humans have become a *sunnatullah* that must be accepted. This has been explained in al-Hujurat verse 13.

7. Identifying the antecedents and consequences of the concept

Neuman's synergy theory explained that humans are open systems and interact with each other internally and externally (see Kurniawati; 2018). All human tried to get satisfaction through fulfill all needs. The need can be seen from three aspek such as the need of spiritual (*ruh*), the need of biological (*jisim*), and the need of psychological (*nafs*). This theory assumed that all human have a potential in synergizing to fulfill human personal needs. This theory is related to concept of *sipakatau*.

By initially identifying various potentials possessed by humans, this potential serves as an antecedent that has consequences to further clarify the concept of personality structure. The intended antecedents are human personality structure consisting of spirit (*ruh*), body (*jisim*), and soul (*nafs*) which require a synergistic relationship with others. The concept of *sipakatau* understands each other. In the end, this has resulted in interdisciplinary consequences in the form of collaborative and synergistic in learning integrated Islamic psychology and religious local wisdom.

8. Defining empirical referents

Being conscientious is one of the personality traits that are perceptible in Islam. Adherence to the Islamic faith establishes awareness and consciousness to God and owns self in a person while being occupied in the pursuit of physical realities, thus leading to internal harmony that is the source of mental health and emotional stability. This statement is supported by Abdel-Khalek's (2010) recent findings that religiosity is considered as a contributing factor to the quality of life among Muslims.

Naan (2020) states that human personality consist of spirit, heart and soul. All three are referred to as completing instruments. While reasoning takes the position as a logical conscious entity. This showed that structure of personality from three aspects.

In the view of the local religious wisdom of Bugis, there is the concept of *sipakatau* which is the value of the natural capacity possessed by all humans (Bakri; 2020). *Sipakatau* leads to the achievement of the title as *tau tongeng* (real human) because he appears with noble character and character. Therefore, there are still very many opportunities to study the meaning of *sipakatau* culture with a focus on one of the many noble character traits that make up human beings with character (*tau deceng*). The form of *sipakatau* is actually not limited to the environment. This understanding of *sipakatau* leads to an understanding of the structure of the human personality from a Bugis perspective.

Discussion

Personality is playing a major impact on human behavior. There are multiple psychological factors which influences human. To analyze human's personality, researchers have given importance to structure of personality on religious local wisdom of Bugis and Islamic psychology. Fatmawati (2016) explained Islamic personality as a series of normative human behavior, both as individual beings and social beings, whose norms are derived from Islamic teaching, which are sourced from the Qur'an and al-Sunnah. Silahudin (2019) explained the personality is an integrated unit of the workings of aqliyah and nafsiyah based on certain beliefs which are believed to then give birth to actions.

In Bugis concept, there are three concept of human such as *tau*, *rupa tau*, and *tau-tau*. Hasbi (2018) study concludes Quraish Shihab's view of the concept of soul can be understood by explaining his thought on the basic concept of human (*ruh*), psychical structure (*nafs*), and human behavioral motivation (*jisim*). Quraish Shihab said that humans' basic character is kindness. The psychical structure consists of al-fitrah, al-nafs, al-qalb, al-ruh, al-'aql. Then, human behavioral motivation is to complete their physical/biological needs and/or spiritual needs. The soul influences and shapes human personality through integration process among those psychical dimensions. Those three concepts seem to Bugis's perspective. The basic concept of human called as *tau* or *ruh*. Psychical structure called as *tau-tau* or *nafs*. Human behavioral motivation called as *rupa tau* or *jisim*.

Hidayat (2018) argued that man has two sides, namely: (1) relating to personality and spiritual aspect; (2) relating to the physical as well as the physical and physical aspects. This comprehensive human personality requires the movement and the area of Islamic education to touch all aspects of man. It not only touches the cognitive aspects, but also the affective, and psychomotor aspects. When examined further, we find two structures of the human personality, namely the spiritual aspect and the physical aspect.

In Surah At Tariq verse 4, it is stated that every person must have a guard (*hafidz*). The best guards are those whose nature is always good. The elements come from God. This is the structure of the first human personality which is called the spirit (*ruh*). In verses 6 and 7, it is stated that man was created from gushing water (*semen*) that comes out from between the spine (*sulbi*) and the breastbone. These two verses are understood that the second element of the structure of the human personality is physical (*jisim*) whose source is from parents. As a consequence of this meeting between the spirit (*ruh*) and the physical (*jisim*), the third personality structure is born, namely the soul (*nafs*).

Tau in Bugis language is understood as human. However, this concept has a more philosophical meaning. In Islamic Psychology, it is paired with the *ruh*. Therefore, the entire building of the human personality becomes distinctive. *Ruh* is the substance (*jawhar*) of human psychology which is the essence of its existence, both in this world and in the hereafter. As an essential substance, *ruh* or *tau* needs the body for self-actualization, not otherwise. The existence of the *ruh* distinguishes humans from other creatures.

Understanding the nature of the *ruh* is very mysterious, even in QS Al-Isra 'verse 85 it is stated that the *ruh* is God's business. However, the *ruh* can be understood as a spiritual substance that comes from the realm of *amar* (nature of command) and is not in the least related to the realm of *khalq* (nature of creation) which consists of physical elements. This *ruh* is the essence (nature) of humans who testify and are given the mandate in the realm of agreement (*kitsaq*) (Mujib; 2017).

Rupa tau is simply understood as physical. In the study of Islamic psychology, it is paired with

jisim. *Rupa tau* or *jisim* is a personality structure which is a physical aspect. As part of the personality building, *jisim* has two properties (nature), namely the concrete nature in the form of a gross body that is visible, and the abstract nature in the form of a subtle soul which is the source of the body's life. Life as an abstract aspect, the body is able to interact with its spiritual aspect.

Jisim is made up of four elements, namely earth, fire, air, and water. These four elements are abiotic (non-living). It will live if it is given physical life energy (*thaqah al-jismiyyah*). This life energy is usually called as life, because human life is alive. Ibn Maskawaih (see. Muhaimin, 1993) calls this energy as *al-hayah* (life force). Al-Ghazali called it as *al-ruh jasmaniyyah* (material spirit) (Hadi, 1981). This life force is the physical vitality of man. This vitality depends very much on the physical constitution, such as the composition of cells, function of glands, digestive organs, central nervous system, veins, blood, flesh, bones, marrow, skin, hair and so on. Therefore, human being can breathe, feel pain, hot-cold, bitter-sweet, thirst-hungry, sex and so on.

Jisim creation is gradual. This means that creation is gradual according to a biological process. The process of physical creation in the Qur'an is divided into several stages, namely first, the process comes from distant origins (*al-ba'id*), from the ground (*al-thin*) for the first humans; second, from close origin (*al-qarib*), from the combination of sperm-ovum (*al-nuthfah*) for the descendants of Adam.

Tau-tau can be understood as self-image or self-reflection. In the study of Islamic Psychology, it is paired with the *nafs*. *Nafs* is understood as the soul (Surah Al-Shams: 7, Al-Fajr: 27) which has the potential of *gharizah*. *Gharizah* in an etymological sense means instinct, character, temperament, latent events, creation and innate nature. *Gharizah* is the latent potential that exists in the psychophysics of humans who have been under it since birth and will be the driving force and determinant for human behavior, whether in the form of actions, attitudes, speech, and so on.

Tau-tau has a combined nature between the nature of the *rupa tau* and the *ruh*. If it is oriented to the nature of the *rupa tau* then human behavior becomes bad and wretched, but if it refers to the nature of the *tau* then life becomes good and safe.

The actualization of the *tau-tau* is an image of the human personality, the actualization of which is strongly influenced by several factors, such as age, experience, education, knowledge, and environment and so on.

Conclusion

The combination of the religious local wisdom of Bugis and Islamic psychology can explain the meaning of human beings. It can be seen through the concept of the structure of the human personality. It consists of *tau* which is conceptualized as *ruh*, *rupa tau* which is conceptualized as *jisim*, and *tau-tau* is conceptualized as *nafs*. The contribution of this finding to the study of Islamic psychology is becoming a basic understanding of human as unique creatures and opening up scientific integration. Another contribution is the potential development of Islamic psychology studies on the issue of human dynamics between those concepts (*tau*, *rupa tau*, *tau-tau*).

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