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Reconstruction of Sigmund Freud's Concept of Intrapsychic Conflict from an Islamic Psychology Perspective: Implications for Islamic Guidance and Counseling

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Abstract

This article examines the concept of intrapsychic conflict within Sigmund Freud's psychoanalytic theory, evaluates its compatibility and tensions with the anthropological framework of Islamic psychology, and formulates its conceptual implications for Islamic Guidance and Counseling. This study employs a critical-comparative literature review approach by examining Freud's primary works, Islamic psychology perspectives, and scholarly discussions on psychotherapy integration within Muslim contexts. The findings indicate that psychoanalytic concepts related to internal conflict, ego defense mechanisms, developmental experiences, and reflection on unconscious patterns may provide useful interpretative frameworks for counseling practices. However, Freud's concepts of id, ego, and superego cannot be directly equated with Islamic psychological concepts such as nafs, aql, qalb, and ruh. Islamic psychological traditions incorporate dimensions of fitrah, moral responsibility, and transcendental orientation that are fundamentally different from Freud's theoretical assumptions. Therefore, integration between Freud's psychoanalysis and Islamic psychology requires conceptual caution and cannot be based solely on terminological similarities. This article proposes a six-stage integrative framework for Islamic counseling consisting of multidimensional assessment, collaborative conflict formulation, exploration of personal meaning, consent-based intervention, outcome evaluation, and professional referral when necessary.

Keywords: Intrapsychic conflict; Islamic psychology; Islamic counseling; personality

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INTRODUCTION

Counseling encounters psychological problems that cannot always be understood solely through observable behaviors. Individuals may recognize that certain actions are harmful to themselves but continue repeating those behaviors. They may also understand a decision rationally while simultaneously experiencing guilt, fear, or emotional resistance. Such discrepancies between conscious intentions and emotional responses require deeper explanations regarding how personal experiences, interpersonal relationships, value conflicts, and unconscious mental processes influence human behavior.

Within the history of psychology, Sigmund Freud's psychoanalysis represents one of the most influential attempts to explain the complexity of human inner experiences. Freud proposed that human behavior is not entirely controlled by conscious awareness but is also influenced by unconscious desires, internalized prohibitions, and psychological conflicts (Wahidah et al., 2022). His theory emphasized that personality development involves continuous interaction between different psychological forces that seek satisfaction, adaptation, and regulation.

Freud conceptualized conflict as a central element in personality dynamics. Emotional experiences, instinctual drives, internalized moral demands, and external reality create psychological tensions that may appear through symptoms, fantasies, avoidance behaviors, or defensive mechanisms. This perspective contributed significantly to understanding hidden aspects of human psychological life. Nevertheless, psychoanalysis remains a historically developed theoretical tradition, and several classical Freudian assumptions continue to receive criticism regarding empirical validation and applicability within contemporary psychology (Robinson, 2024).

In Muslim societies, psychological experiences are also influenced by beliefs about life purpose, moral responsibility, relationships with God, and social relationships. Islamic intellectual traditions commonly discuss human psychological dimensions through concepts such as *nafs, qalb, aql,* and/or *ruh*. However, these concepts emerge from diverse theological, philosophical, ethical, and spiritual interpretations. Therefore, they cannot be treated as a single standardized psychological system equivalent to Western psychological theories (Abu-Raiya, 2012; Rothman & Coyle, 2018).

The relationship between Freud's psychoanalysis and Islamic psychology involves a more complex academic issue than identifying similarities between terms. Similar discussions regarding human drives, self-control, or moral regulation do not necessarily indicate that both traditions share identical definitions, epistemological foundations, or assumptions about human nature.

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Directly equating id with *nafs ammarah*, ego with *aql*, or superego with *qalb* may create conceptual errors because each concept develops within different intellectual frameworks.

Previous studies have demonstrated the possibility of developing Islamic psychological frameworks while maintaining conceptual accuracy. (Rothman & Coyle, 2018) proposed an Islamic model of the soul based on traditional Islamic concepts and expert perspectives. (Keshavarzi & Haque, 2013) developed a psychotherapy framework for Muslim mental health that incorporates spiritual, cultural, and therapeutic dimensions. (Abu-Raiya, 2012) also explored a Qur'anic theory of personality by examining psychological concepts within Islamic sources.

However, comparative discussions between Freud and Islamic psychology often face theoretical limitations when they present the two approaches as completely compatible without examining their differences in assumptions and objectives. Another challenge emerges when theoretical discussions are immediately transformed into claims regarding counseling effectiveness without sufficient empirical evidence. Therefore, this article focuses on analyzing explanatory functions, theoretical assumptions, potential contributions, and limitations of integrating Freud's intrapsychic conflict concept into Islamic Guidance and Counseling.

This study addresses four main questions: How does Freud explain intrapsychic conflict and ego defense mechanisms? How does Islamic psychology conceptualize human self-development and moral responsibility? At what points do Freud's psychoanalysis and Islamic psychology demonstrate similarities or fundamental differences? How can this comparative analysis contribute to Islamic Guidance and Counseling practices? The purpose of this article is to reconstruct the conceptual relationship between Freud's psychoanalysis and Islamic psychology while maintaining the uniqueness of both traditions. The study also proposes a conceptual framework for counseling practice that requires further empirical investigation.

METHODOLOGY RESEARCH

This research employs a conceptual literature review using a critical-comparative approach. The unit of analysis consists of theoretical concepts, relationships among concepts, and their possible practical implications in counseling rather than individual participants or empirical observations. The term reconstruction in this study refers to reorganizing theoretical relationships between concepts to address contemporary counseling issues. It does not imply modifying Freud's original theory or establishing a single authoritative interpretation of Islamic psychology. Since this study does not collect clinical data, it does not provide statistical evidence regarding counseling effectiveness or empirical generalization.

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The literature selection followed relevance and academic traceability criteria. Included sources consisted of primary theoretical works, peer-reviewed academic studies, and publications presenting explicit conceptual frameworks. Popular writings without academic arguments and studies that only identify superficial similarities between concepts were excluded. The analysis was conducted through four stages. First, each theoretical tradition was examined by identifying central concepts, mechanisms, and underlying assumptions. Second, a comparative framework was developed based on several dimensions, including views of human nature, sources of conflict, mechanisms of psychological change, morality, and the counselor's role. Third, conceptual relationships were evaluated by distinguishing limited functional similarities, fundamental differences, and concepts that cannot be directly compared. Fourth, a synthesis was developed to formulate principles for Islamic Guidance and Counseling while maintaining theoretical boundaries. The validity of the analysis was maintained by tracing arguments back to original sources, distinguishing descriptive claims from normative interpretations, and explicitly acknowledging limitations. Conclusions regarding counseling applications are therefore presented as conceptual possibilities rather than empirically proven interventions.

RESULTS AND DISCUSSION

The Position of Intrapsychic Conflict in Freud's Psychoanalysis

Freud viewed psychological life as a dynamic process involving continuous tension and attempts to regulate competing forces. Conscious intention is not considered the only determinant of human behavior because unrecognized desires, threatening experiences, and internalized prohibitions may influence individual choices and emotional responses. Through his structural model of personality, Freud introduced the concepts of id, ego, and superego as theoretical constructs that describe different psychological functions within personality organization (Freud, 1989). These concepts do not represent observable anatomical structures but rather theoretical explanations of psychological processes.

The id represents the instinctual aspect of personality associated with immediate satisfaction and basic drives. The ego functions as a mediator between internal desires, external reality, and social demands by delaying impulses, evaluating situations, and making decisions. Meanwhile, the superego represents internalized standards, ideals, and prohibitions that develop through social experiences and identification processes. The ego therefore occupies a complex position because it must continuously manage competing demands from instinctual desires, external circumstances, and moral expectations (Mcleod, 2023; Mutyarani et al., 2024).

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Psychological conflict, within Freud's framework, does not automatically indicate psychopathology. Conflict may exist as a normal aspect of human psychological functioning because individuals constantly negotiate between personal desires, social expectations, and moral considerations. The presence of conflict becomes problematic when individuals experience difficulties regulating tension or when defensive strategies interfere with adaptive functioning.

A careful understanding of Freud's concepts also requires distinguishing psychoanalytic terminology from everyday interpretations. The ego in psychoanalysis does not refer to arrogance or excessive self-centeredness. Instead, it refers to regulatory psychological functions responsible for adaptation and mediation. Similarly, the superego should not simply be understood as a mature conscience because excessive or rigid moral demands may contribute to unrealistic self-criticism and excessive guilt.

One historical contribution of Freud's conflict perspective is its ability to explore the emotional meanings behind contradictory behaviors. For example, an individual who repeatedly avoids opportunities for achievement may not simply lack motivation. The behavior may involve deeper emotional concerns, such as fear of rejection, failure, or loss of acceptance. However, such interpretations must remain collaborative hypotheses rather than conclusions imposed by counselors without confirmation from the individual's own experiences. Therefore, the relevance of Freud's intrapsychic conflict concept in counseling lies not in providing definitive explanations of hidden psychological causes but in encouraging deeper exploration of emotional patterns, personal meanings, and internal tensions experienced by individuals.

The Unconscious, Developmental Experiences, and Symbolization

The concept of the unconscious represents one of Freud's most influential contributions to psychological thought. Freud argued that certain desires, memories, emotional experiences, and conflicts may influence behavior even when individuals are not consciously aware of them. Although many aspects of Freud's original explanation of the unconscious remain debated in contemporary psychology, the concept continues to influence discussions regarding implicit processes and repeated behavioral patterns. In counseling practice, the concept of unconscious processes encourages attention to recurring emotional responses, relational patterns, and personal interpretations of experiences. Individuals may repeatedly respond to certain situations in similar ways without fully understanding the emotional factors underlying those reactions (Ardiansyah et al., 2022; Mustaqim et al., 2026).

Classical psychoanalysis emphasizes the importance of childhood experiences in shaping

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emotional development. Freud suggested that early relationships, dependency experiences, acceptance, rejection, and identification processes influence how individuals develop expectations toward themselves and others. However, childhood experiences should not be considered the only explanation for adult psychological difficulties. Contemporary understanding recognizes that current stressors, social environments, biological factors, and personal choices also contribute to psychological functioning.

The interpretation of symbolic experiences, dreams, and verbal mistakes in classical psychoanalysis requires careful consideration. Not every dream represents a universal hidden meaning, and symbolic interpretation cannot be applied without considering individual context. In Islamic counseling settings, interpretations of dreams, religious experiences, or personal narratives should only become exploratory discussions when they are meaningful to the client and conducted within appropriate professional boundaries (Freud, 1974).

The practical value of unconscious concepts lies in encouraging counselors to recognize that conscious explanations may not always represent the complete psychological background of human actions. However, this perspective does not justify assuming that counselors can accurately determine hidden motives without sufficient evidence. Professional humility, alternative explanations, and respect for the client's interpretation remain essential principles.

On the other hand, Freud's discussion of anxiety developed significantly when he connected anxiety with ego functions and perceived psychological threats. Within this framework, defense mechanisms serve as psychological strategies that help individuals manage emotional tension and experiences that are difficult to tolerate.

Defense mechanisms such as denial, rationalization, projection, and avoidance may reduce psychological distress in the short term. However, when these strategies become rigid or excessive, they may interfere with personal adjustment and emotional growth. It is important to distinguish psychological defense mechanisms from intentional deception. Individuals may provide reasonable explanations for their actions while remaining partially unaware of emotional processes influencing their decisions. Therefore, counselors should not use defense mechanism concepts as tools for blaming or invalidating clients. A more constructive approach involves exploring emotional experiences, personal contexts, and the consequences of coping strategies. Counselors can examine whether certain responses help individuals function effectively or whether they maintain patterns that create psychological difficulties (Kharisma & Valiantien, 2025; Margareta, 2020).

Within Islamic Guidance and Counseling, anxiety may appear alongside moral concerns,

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religious struggles, or conflicts between personal desires and perceived obligations. However, the relationship between morality and psychological distress is complex. Feelings of guilt may motivate positive behavioral change, but excessive guilt may also contribute to self-condemnation and psychological suffering. Counselors must therefore differentiate between responsibility for specific actions and global negative judgments about personal worth. Islamic reflection or *muhasabah* can support self-awareness and growth when practiced constructively, but it should not become a source of continuous self-blame. The concept of ego defense mechanisms can provide a limited framework for identifying avoidance patterns, emotional displacement, or difficulties accepting threatening information. Nevertheless, these concepts should not be treated as independent diagnoses. They require integration with interviews, personal history, social context, and other relevant assessments.

Islamic Psychological Anthropology: Fitrah and Human Self-Dynamics

Islamic psychology provides a perspective on human beings that extends beyond the explanation of psychological conflict and behavioral regulation. One important concept frequently discussed within Islamic psychological traditions is *fitrah*. This concept is commonly understood as the original human disposition or fundamental capacity that inclines individuals toward recognizing goodness and seeking a relationship with God. However, interpretations of *fitrah* vary across theological, philosophical, and educational traditions.

Within Islamic psychology, *fitrah* contains normative and spiritual dimensions that cannot be reduced to a direct equivalent of Freud's psychological structures. Unlike Freud's model, which primarily explains personality through internal psychological dynamics and developmental experiences, Islamic perspectives understand human development within a broader framework involving moral responsibility, spiritual orientation, and relationship with the Divine (Rothman & Coyle, 2018).

The Qur'an contains several concepts related to human selfhood that have become important references in Islamic psychological discussions. For example, Surah Yusuf (12:53) discusses the *nafs* that inclines toward wrongdoing, Surah Al-Qiyamah (75:2) refers to the self-reproaching soul, and Surah Al-Fajr (89:27–30) describes the peaceful soul. These concepts are often used to discuss human self-regulation and spiritual development.

However, interpreting these concepts as fixed psychological stages requires careful consideration. Such interpretations represent theoretical constructions within particular Islamic intellectual traditions rather than directly measurable psychological structures. Therefore, Islamic

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psychological concepts require careful operationalization when applied within academic research and counseling practice. The concept of *qalb* in Islamic thought also extends beyond common psychological understandings of emotion. It refers to inner awareness, moral orientation, spiritual perception, and the capacity for transformation. Similarly, *aql* represents the ability to understand, evaluate, and reflect, while *ruh* contains theological meanings that cannot simply be reduced to psychological energy or cognitive processes.

(Rothman & Coyle, 2018) developed a framework of Islamic psychology by examining traditional Islamic concepts and interviewing individuals with expertise in relevant intellectual traditions. Their model emphasizes the interaction between *fitrah, nafs, qalb,* and spiritual orientation as important elements of human psychological development. Nevertheless, this framework should be understood as one academic interpretation among various approaches within Islamic psychology rather than as the only possible representation of Islamic thought.

Comparing Freud's Structural Model and Islamic Psychological Concepts

The similarity between Freud's concepts and Islamic psychological terminology has frequently attracted academic attention. The comparison between *id* and *nafs*, *ego* and *aql*, or *superego* and *qalb* may appear convincing because both frameworks discuss human desires, self-control, and moral evaluation. However, conceptual similarity does not necessarily indicate theoretical equivalence. The concept of *id* in Freud's psychoanalysis refers to the instinctual component of personality that seeks immediate satisfaction based on the pleasure principle. Meanwhile, *nafs* within Islamic traditions has a broader meaning that includes the human self, desires, tendencies, and moral-spiritual conditions. Therefore, although both concepts may discuss internal drives, their theoretical foundations and objectives are different (Nurjanah et al., 2023; Wahid et al., 2022).

Similarly, *ego* cannot be directly equated with *aql*. Freud's ego refers to psychological functions responsible for adaptation, reality testing, and mediation between competing demands. In contrast, *aql* is commonly understood within Islamic intellectual traditions as the capacity for understanding, wisdom, reflection, and moral reasoning. The two concepts demonstrate limited functional similarity but emerge from different philosophical assumptions. The comparison between *superego* and *qalb* also requires caution. Freud's superego represents internalized moral standards, social expectations, and prohibitions. It may produce guilt and self-evaluation, but it can also become excessively rigid. In many Islamic frameworks, *qalb* represents a deeper dimension of inner orientation involving spiritual awareness, moral consciousness, and openness

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toward divine guidance.

Although both concepts may relate to moral experiences, their sources of authority differ. Superego develops through psychological internalization of social and relational experiences, while *qalb* is understood within a spiritual and theological framework. The concept of *ruh* demonstrates the clearest boundary between Freud's psychoanalysis and Islamic psychology. Freud did not propose a psychological structure equivalent to the Islamic understanding of *ruh*. Introducing *ruh* into Freud's model would fundamentally change the assumptions of psychoanalysis, while removing *ruh* from Islamic psychology would eliminate a central element of its anthropological framework (Kholil et al., 2024; Wahid et al., 2022). Therefore, comparisons between Freud and Islamic psychology should focus on functional relationships and human experiences rather than attempting to establish direct conceptual equivalence.

Table I

Dimension	**Freud's Psychoanalysis**	**Islamic Psychology**	**Comparative Assessment**
Foundation of explanation	Psychological dynamics and developmental experiences	Human self-dynamics with ethical and spiritual dimensions	Different fundamental assumptions
Human drives	Id and interaction with ego	*Nafs* with various meanings and conditions	Limited functional similarity
Self-regulation	Ego functions	*Aql, qalb,* and self-development processes	Not identical concepts
Moral evaluation	Superego and ego ideals	Akhlaq, responsibility, and relationship with God	Partial comparison possible
Goal of change	Conflict management and ego strengthening	Psychological, moral, and spiritual balance	Shared aspects but different orientations

Epistemological Differences and Possibilities for Dialogue

The differences between Freud's psychoanalysis and Islamic psychology involve not only concepts but also epistemological foundations. Freud's theoretical framework developed through clinical observation, interpretation of psychological cases, and theoretical construction within the context of modern European thought. The historical contribution of psychoanalysis lies in its attention to subjective experiences, emotional conflicts, and therapeutic relationships. However,

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psychoanalysis has also received criticism regarding issues of empirical verification, interpretative bias, and the generalization of conclusions from limited clinical observations.

In Islamic psychology, knowledge about human beings is developed through religious texts, intellectual traditions, philosophical reflection, and ethical-spiritual interpretations. These sources provide normative perspectives regarding human purpose and moral development. However, normative explanations do not automatically provide empirical answers regarding clinical causes or treatment effectiveness. For example, the statement that patience (*sabr*) represents an important Islamic virtue belongs to a normative ethical discussion. Meanwhile, the claim that a specific intervention based on patience reduces anxiety symptoms requires empirical investigation. These two types of claims require different methods of justification.

Constructive dialogue between Freud's psychoanalysis and Islamic psychology requires mutual critical reflection. Psychoanalytic perspectives should be examined when they interpret religious experiences solely as psychological illusions or manifestations of unresolved conflicts. Conversely, Islamic counseling approaches should avoid reducing all psychological problems to spiritual weakness or moral failure (Rothman & Coyle, 2018; Wahid et al., 2022).

Such reductionism may ignore important factors such as biological conditions, trauma experiences, environmental pressures, social relationships, and psychological processes. Human suffering often involves multiple interacting dimensions that require comprehensive understanding. Therefore, a responsible integration approach requires selective and transparent use of concepts. Counselors may utilize psychoanalytic perspectives regarding emotional patterns and interpersonal dynamics without accepting every assumption within classical psychoanalysis. Likewise, Islamic values may guide meaning-making and ethical reflection without rejecting contributions from contemporary psychological science. Integration should not become a collection of unrelated techniques. It requires theoretical clarity, ethical responsibility, and continuous evaluation to ensure that counseling practices remain scientifically and professionally accountable.

Implications for Islamic Guidance and Counseling Practice: Understanding Psychological Problems in Islamic Counseling

The process of understanding problems in Islamic Guidance and Counseling requires a comprehensive assessment that considers emotional experiences, behavioral patterns, developmental history, social relationships, environmental conditions, and relevant spiritual dimensions. Psychological difficulties should not be immediately interpreted as moral weakness

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or lack of religious commitment. For example, when a client reports difficulties in maintaining religious practices accompanied by exhaustion, loss of motivation, and emotional distress, counselors should avoid immediately concluding that the primary cause is weak faith or personal negligence. Such experiences may be influenced by various factors, including sleep problems, medical conditions, depression, academic pressure, interpersonal conflicts, grief, or combinations of multiple psychological and social factors.

Freud's perspective contributes to counseling by encouraging exploration of internal conflicts, emotional tensions, and patterns that maintain psychological difficulties. Counselors may explore questions regarding situations that trigger distress, emotional reactions, coping strategies, and the consequences of repeated behavioral patterns. Meanwhile, Islamic psychology expands the counseling process by considering personal meaning, spiritual experiences, religious values, and the client's relationship with God. Integration between these approaches should occur at the level of understanding the client's experience rather than replacing one conceptual system with another (Bakhrudin AllHabsy et al., 2023; Mustaqim et al., 2026).

A central principle of this approach is collaborative formulation. Counselors should develop an understanding of problems together with clients using accessible language and without imposing psychological interpretations. A formulation becomes meaningful when it helps clients recognize their experiences more clearly and supports constructive change. If an interpretation creates feelings of judgment, guilt, or misunderstanding, counselors must reconsider the formulation. The purpose of counseling is not to prove a theoretical explanation but to assist clients in understanding themselves and developing healthier responses.

Research on Muslim psychotherapy emphasizes the importance of cultural sensitivity, therapeutic relationships, and understanding how clients interpret their religious experiences (Ahmad, 2017; Keshavarzi & Haque, 2013). Therefore, Islamic counselors need competence in recognizing when religious resources support psychological growth, when religious discussions require careful exploration, and when clients require additional professional mental health services.

A Six-Stage Integrative Framework for Islamic Counseling

Based on the conceptual synthesis between Freud's psychoanalytic perspective and Islamic psychology, this article proposes a six-stage framework for Islamic Guidance and Counseling.

Stage 1: Multidimensional Assessment

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The first stage involves identifying the client's main concerns, psychological risks, social circumstances, developmental experiences, and spiritual needs. Assessment should consider biological, psychological, social, and spiritual dimensions rather than focusing on a single explanation. The counselor examines the client's current difficulties while maintaining openness toward multiple possible contributing factors.

Stage 2: Collaborative Conflict Formulation

The second stage involves developing a shared understanding of internal tensions experienced by the client. Counselors may explore competing desires, expectations, fears, moral concerns, coping patterns, and their consequences. Psychological conflict should not automatically be interpreted as pathology. Conflict may represent a normal process of personal development and decision-making.

Stage 3: Exploration of Experiences and Meaning

The third stage focuses on exploring repeated experiences, relationship patterns, emotional responses, personal values, and sources of meaning. From a psychoanalytic perspective, counselors may explore unresolved emotional patterns and avoidance behaviors. From an Islamic psychological perspective, counselors may explore values, spiritual commitments, and personal understanding of responsibility. When clients consider religious values important, reflection (*muhasabah*) can support self-awareness and growth. However, it should function as constructive reflection rather than continuous self-blame.

Stage 4: Selection of Appropriate Intervention

The fourth stage involves selecting interventions according to client needs, counselor competence, and ethical considerations. Possible interventions may include emotional regulation strategies, communication skills training, behavioral planning, value clarification, and spiritual support when requested by the client. Religious practices such as prayer, spiritual reflection, or Qur'anic engagement should never be forced upon clients. Religious interventions should respect individual differences and should not replace professional treatment when clinical intervention is required.

Stage 5: Evaluation of Change

The fifth stage involves evaluating agreed indicators of improvement. Evaluation may include changes in emotional functioning, reduction of avoidance behaviors, improved relationships, clearer decision-making, and increased psychological well-being.

Assessment should focus on meaningful changes in the client's life rather than measuring religious commitment solely through external behaviors.

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Stage 6: Follow-up and Professional Referral

The final stage involves maintaining progress, providing follow-up support, or referring clients to appropriate professionals when necessary. Referral is an essential component of ethical counseling practice. Counselors must recognize limitations of their competence and ensure that clients receive appropriate support when problems exceed the scope of counseling services.

Hypothetical Application of the Integrative Framework

To illustrate the framework, consider a hypothetical case of a university student experiencing anxiety before academic presentations. The student repeatedly delays preparation and later criticizes themselves harshly after receiving unsatisfactory results. The student believes academic failure would disappoint their family but also desires greater freedom to choose personal interests. This example does not represent clinical diagnosis but demonstrates how the integrative framework may organize counseling exploration.

During assessment, the counselor explores when anxiety occurs, its effects on daily functioning, sleep patterns, family relationships, social support, and other psychological factors. The conflict formulation may identify tension between achievement expectations, fear of rejection, and perfectionistic self-demands. Avoidance behavior is explored as a psychological response requiring understanding rather than immediately being labeled as laziness. If religion plays an important role in the student's decision-making process, counseling may explore concepts such as effort (*ikhtiar*), responsibility, acceptance of limitations, and personal meaning. Religious values should support reflection and resilience rather than create additional pressure.

Possible goals include developing realistic preparation strategies, reducing excessive self-criticism, improving communication with family, and strengthening adaptive coping skills. If symptoms become severe or persistent, referral to qualified mental health professionals should be considered. This example demonstrates that psychoanalysis and Islamic psychology contribute different forms of understanding. Psychoanalysis provides questions regarding emotional conflicts and behavioral patterns, while Islamic psychology provides resources for exploring meaning, values, and spiritual orientation. (Ahmad, 2017). However, the effectiveness of this integration cannot be established through conceptual examples alone. Future empirical studies are required to evaluate its practical outcomes.

Counselor Competence, Client Autonomy, and Professional Boundaries

The integration of psychological theories and Islamic values must be accompanied by

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professional competence. Counselors need adequate knowledge of psychological theories, assessment procedures, therapeutic communication, confidentiality principles, informed consent, and referral mechanisms. Religious knowledge is valuable within Islamic counseling, but religious expertise alone does not automatically provide competence in psychological assessment or clinical treatment. Counselors must clearly understand the boundaries of their professional roles. Client autonomy is also essential. Muslim clients may have different levels of religious commitment, spiritual experiences, and interpretations of Islamic teachings. Counseling should not force particular religious practices, use fear of sin as a method of control, or interpret disagreement as resistance to help.

Clients have the right to understand counseling objectives, possible benefits, potential risks, and available alternatives. A respectful counseling relationship requires openness, acceptance, and sensitivity toward individual experiences. Confidentiality and ethical responsibility must remain central principles. Counselors should recognize situations involving severe psychological risks, including self-harm, violence, psychosis, abuse, or conditions requiring specialized intervention.

Spiritual support may benefit some clients, but it should never prevent access to psychological or psychiatric services when necessary. At the institutional level, the quality of Islamic counseling depends on supervision, professional documentation, service evaluation, and collaboration with other mental health providers. Without these systems, theoretical integration may depend only on individual counselor preferences rather than professional standards.

CONCLUSION

This article demonstrates that Freud's concept of intrapsychic conflict provides a valuable framework for understanding the complex interaction between human desires, internalized evaluations, developmental experiences, and psychological adaptation. Within Islamic Guidance and Counseling, Freud's perspective may contribute as an interpretative framework for exploring emotional patterns, anxiety, avoidance behaviors, and internal tensions experienced by clients. However, the usefulness of Freud's psychoanalytic concepts should not be interpreted as evidence that all assumptions of classical psychoanalysis are universally applicable or compatible with Islamic psychology. Freud's concepts of id, ego, and superego are constructed within a specific psychological and philosophical framework and therefore cannot be directly equated with Islamic concepts such as *nafs, aql, qalb,* and *ruh.*

Islamic psychology provides a broader understanding of human beings by incorporating

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dimensions of fitrah, moral responsibility, spiritual orientation, and the relationship between humans and God. These dimensions represent fundamental differences from Freud's theoretical assumptions. Therefore, the relationship between psychoanalysis and Islamic psychology should be understood through limited functional similarities, phenomenological intersections, and critical dialogue rather than direct conceptual identification.

This study proposes a six-stage integrative framework for Islamic Guidance and Counseling consisting of multidimensional assessment, collaborative conflict formulation, exploration of experiences and meaning, consent-based intervention, evaluation of change, and follow-up or professional referral. The framework emphasizes client dignity, autonomy, ethical responsibility, and conceptual clarity.

The contribution of this article lies in proposing a cautious model of theoretical integration that utilizes psychological insights while preserving the distinctive foundations of Islamic psychology. Nevertheless, this framework remains a conceptual proposition rather than an empirically validated counseling model. Future studies should examine its applicability through qualitative investigations, intervention development, and outcome evaluation to determine its effectiveness in professional counseling contexts.

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