

Psychological Perspectives on Human Nature: A Comparative Analysis of the Thoughts of Ibn Khaldun and Sigmund Freud

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Abstract:

Understanding human nature remains central to contemporary psychology because human behavior emerges from the interaction of inner motives, morality, and social influences. This study aims to compare the psychological conceptions of human nature developed by Ibn Khaldun and Sigmund Freud and to examine their relevance for contemporary psychological discourse. Using a qualitative comparative-conceptual design, data were collected through document analysis, literature review, and semi-structured interviews with six academic informants consisting of psychology lecturers, Islamic thought scholars, and postgraduate students. The analysis followed data condensation, reduction, display, and verification procedures. Findings indicate that Ibn Khaldun conceptualizes the soul through three developmental levels shaped by fitrah, moral cultivation, and social environment, whereas Freud explains personality through consciousness, unconscious processes, and the id-ego-superego structure. The study's novelty lies in integrating classical Islamic thought and psychoanalysis within one analytical framework. These findings encourage more plural and integrative psychological models of human behavior for future research and practice.

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INTRODUCTION

Human nature remains one of the most fundamental questions in psychology because assumptions about what drives human thought, emotion, and behavior shape education, family life, social institutions, and public policy. Contemporary societies increasingly face interpersonal conflict, emotional instability, impulsive communication, and weakened social cohesion, making psychological reflection on human nature especially relevant (Arab et al., 2023; Husain et al., 2024; Kütük-Kuriş, 2021). When human conduct is explained only through biological impulses or only through social conditioning, interpretations often become reductionistic and unable to capture the



complexity of lived experience. Evidence from contemporary psychological discourse shows that understanding motivation, moral judgment, and self-regulation requires integrative perspectives that consider both internal psychic processes and social environments (Gómez et al., 2020; Matondang et al., 2025). Therefore, revisiting major intellectual traditions that theorize human beings in a multidimensional way becomes important. A comparative study of Ibn Khaldun and Sigmund Freud offers a meaningful framework for addressing this enduring societal concern.

In contemporary social life, individuals frequently encounter tensions between personal desires, emotional impulses, moral commitments, and collective expectations (Afsaruddin, 2023; Pizzi, 2024). These tensions appear in family conflicts, online hostility, anxiety in competitive environments, and difficulties in maintaining social responsibility amid rapid cultural change. Field-level social phenomena indicate that many people experience psychological fragmentation, where inner drives often conflict with social norms and communal obligations. At the same time, public discussions about human behavior often rely on simplified assumptions that treat people either as rational actors or as beings governed solely by instinctive desires (Cegiełka, 2020; Haley et al., 2021). Such polarized explanations are insufficient for understanding the complex relationship between personality, emotion, morality, and society. This problem creates an urgent need for deeper theoretical inquiry into human nature through comparative psychological perspectives capable of bridging internal and social dimensions.

Previous scholarship has explored human nature from different intellectual traditions, yet important conceptual fragmentation remains. Muhsin et al. (2024) argues that psychological inquiry in Muslim societies requires engagement with classical Islamic thought in order to enrich contemporary theories of the self. Dawidowicz et al., (2022) and Sanz et al., (2021) shows that socio-cultural structures significantly shape individual behavior, indicating that personality cannot be separated from historical conditions. Petkovic et al. (2021), in revisiting Freud, emphasizes the central role of unconscious motivation, conflict, and instinctual drives in explaining human conduct. From a sociological perspective, Nofal (2021) highlights Ibn Khaldun's account of social cohesion, moral formation, and civilizational development. However, these studies generally discuss Freud and Ibn Khaldun separately. Few studies systematically compare their psychological conceptions of human beings, leaving an important theoretical gap concerning their convergences, tensions, and contemporary relevance.

The novelty of this study lies in positioning Ibn Khaldun and Sigmund Freud within a single comparative psychological framework that examines human nature as both intrapsychic and socio-historical. Unlike earlier studies that focus primarily on Ibn Khaldun's social theory or Freud's psychoanalytic model in isolation, this research investigates how each thinker conceptualizes desire, self-regulation, morality, social order, and the formation of human character (Mutia et al., 2021; Ottaway et al., 2024). This comparative approach is important because current psychological debates increasingly call for more plural, cross-civilizational, and integrative theoretical foundations. By bringing classical Islamic intellectual heritage into dialogue with modern Western psychology, this study expands the scope of conceptual analysis in psychology (Kerdnaimongkol, 2025; Kiadan, 2024). The state of the art therefore lies not

merely in comparison itself, but in constructing a more comprehensive understanding of human nature across traditions.

Based on these considerations, the central research problem concerns how human nature is understood in the thought of Ibn Khaldun and Sigmund Freud, and how their perspectives can contribute to contemporary psychological discourse. More specifically, this study asks three related questions. First, how does Ibn Khaldun conceptualize human beings in relation to social environment, moral formation, and collective life? Second, how does Freud explain human behavior through unconscious processes, instinctual drives, and internal psychic conflict? Third, what similarities, differences, and theoretical implications emerge when both perspectives are examined comparatively? These questions are significant because psychological theories of human nature influence how individuals interpret behavior, responsibility, emotional regulation, and social belonging in contemporary society.

This study advances the argument that Ibn Khaldun and Sigmund Freud offer different yet complementary insights into human nature. Freud explains that human behavior is strongly shaped by unconscious impulses, internal conflict, and psychic regulation, while Ibn Khaldun emphasizes the formative role of social interaction, moral cultivation, and collective solidarity. The provisional answer proposed here is that neither internal psychological dynamics nor socio-historical structures alone sufficiently explain human conduct. Human beings should instead be understood as simultaneously driven by inner motives and shaped by social environments. The original contribution of this study lies in developing a comparative psychological framework that integrates classical Islamic thought and modern psychoanalysis, thereby offering broader conceptual resources for contemporary discussions of personality, morality, and social behavior.

RESEARCH METHOD

This study employs a qualitative research design using a comparative-conceptual approach (Braun et al., 2021). The design was selected because the objective of the research is not to measure variables statistically, but to interpret, compare, and critically analyze the psychological conceptions of human nature developed by Ibn Khaldun and Sigmund Freud. Qualitative inquiry is appropriate for examining meanings, assumptions, and theoretical structures embedded in classical and modern intellectual traditions. The comparative-conceptual design allows the researcher to identify conceptual convergences, divergences, and explanatory implications between two different epistemological traditions classical Islamic thought and modern psychoanalysis. Through this design, the study seeks to generate interpretive understanding concerning how each thinker explains the relationship between human motivation, morality, social order, and psychological behavior.

The research was conducted through library-based inquiry at the central library of Nurul Jadid University and supported by access to academic databases and digital repositories. This location was chosen because it provides relevant primary and secondary literature in psychology, Islamic intellectual history, sociology, and psychoanalytic studies. Although the study is primarily conceptual, limited academic informants were included to strengthen interpretive rigor. The research involved six informants consisting of two psychology lecturers, two scholars of Islamic thought, and

two postgraduate students in social sciences. The lecturers were selected because of their expertise in theoretical psychology and intellectual history, while the postgraduate students were included to provide contemporary academic interpretations of the concepts under discussion. Informants were selected purposively based on academic relevance, publication experience, and familiarity with the works of Ibn Khaldun and Freud.

Data were collected through three complementary techniques (Sun et al., 2020). First, document analysis was used to examine primary texts, especially Ibn Khaldun's *Muqaddimah* and Freud's major psychoanalytic works, including *The Interpretation of Dreams*, *Civilization and Its Discontents*, and *The Ego and the Id*. Second, literature review was conducted to gather relevant secondary studies from peer-reviewed journal articles, scholarly books, and academic dissertations discussing human nature, psychological theory, and comparative intellectual analysis. Third, semi-structured academic interviews were conducted with selected informants to obtain interpretive perspectives regarding the relevance, meaning, and contemporary implications of both thinkers' conceptions of human beings. These multiple techniques were intended to enrich the depth of interpretation and strengthen analytical triangulation.

Data analysis followed the interactive qualitative model (Kohn et al., 2024). The first stage was data condensation, in which the researcher selected and focused conceptual materials directly related to human nature, motivation, morality, social formation, instinct, and psychological regulation. The second stage was data reduction, where textual data from primary and secondary sources were categorized into analytical themes such as unconscious drives, social solidarity, moral formation, and the relation between individual and society. The third stage was data display, in which organized matrices and comparative thematic tables were developed to map similarities, differences, and conceptual intersections between Ibn Khaldun and Freud. The final stage was data verification, where interpretations were critically re-examined through repeated reading, comparison across sources, and theoretical reflection to ensure consistency and analytical coherence.

The validity of the data was ensured through several procedures. Source triangulation was applied by comparing primary texts, secondary scholarly interpretations, and academic interview findings. Theoretical triangulation was also employed by examining the concepts through perspectives from psychology, sociology, and intellectual history. Peer debriefing was conducted through academic discussion with colleagues in psychology and Islamic studies to evaluate interpretive consistency. In addition, persistent observation of textual materials and audit documentation of analytical decisions were maintained throughout the research process. These procedures were intended to enhance credibility, dependability, and confirmability so that the findings would remain academically rigorous and conceptually trustworthy.

RESULT AND DISCUSSION

Result

The findings of this study show that the concept of the human soul in the thought of Ibn Khaldun and Sigmund Freud reveals both important similarities and fundamental differences. The following section outlines the structure of the soul, inner psychological dynamics, morality, and the influence of social environment in shaping human

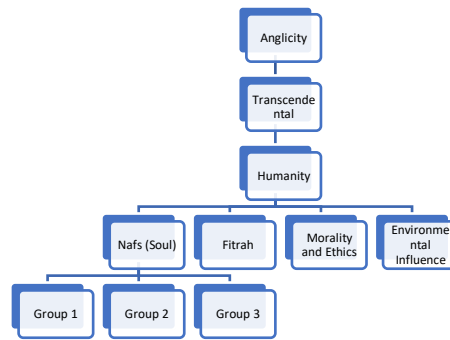
behavior. This comparative analysis offers a broader conceptual foundation for understanding human nature.

The Concept of the Human Soul from the Perspective of Ibn Khaldun (732 H - 808 H)

According to Ibn Khaldun, the soul serves as a tool for preparing for the transformation or exchange of human nature (humanity) into angelic nature (anglicity). Thus, even momentarily, through the soul, humans can become angelic beings. Khaldun called this process and state of becoming an angel "human transcendental experience." In this process, the experiencer is a human soul preparing to leave its humanity and become an angel, truly becoming part of the angels, and at the same time, its humanity returns. This was typically experienced by the prophets, who possessed this predisposition, as if it were their natural state. In the angelic realm, souls likely receive tasks to convey to others. This is the meaning of revelation and the conversations conveyed by angels.

In Ibn Khaldun's view, the soul itself has three levels. The first group is souls that are incapable, by their own nature, of attaining spiritual understanding. The soul is satisfied to descend into the understandings that can be achieved through the five senses and imagination, and the accumulation of understanding derived from the power of estimation and the power of memory in accordance with fixed laws and regulations. By using this process, people belonging to the first group achieve inductive and deductive knowledge. The second group of souls are those who move towards pure thought, because their essential structure does not use physical tools so that they can penetrate beyond the principles of the first group and can move freely to the inner realities (*al-Musyadah al Batiniyyah*) which is a pure and unlimited consciousness (*Wijdan*). And this is the understanding of the saints and scholars. The third group of souls are those who have left the characteristics of being human, both physical and spiritual, to the level of angels so that at certain times they can turn into angels, who are granted the possibility to see heavenly creatures and hear the speech of spirits and holy words; they are the Prophets and Messengers.

Ibn Khaldun viewed the soul as a central element in understanding human nature and social development. He divided the soul into three levels: *nafs ammara*, which drives negative desires, *nafs lawwama*, which encourages self-reflection, and *nafs mutma'innah*, the highest level marked by peace and harmony with God. He also believed that humans are born with *fitrah*, a naturally good disposition, but social environment can shape behavior positively or negatively. For Ibn Khaldun, the soul is closely linked to morality, since a good soul is able to control desires and act according to ethical principles. His thought highlights the importance of self-control, moral development, and social environment in shaping both individuals and society.



This framework presents humanity as a multidimensional reality positioned between transcendence and social existence. At the highest level, transcendence reflects the spiritual orientation of human life, while humanity represents the concrete expression of that orientation in thought, behavior, and social relations. Within humanity, nafs (soul) becomes the inner dynamic that shapes human action and may be understood through different levels or groups that reflect varying degrees of self-control, awareness, and inner balance. Fitrah refers to the innate human tendency toward goodness, serving as the moral foundation of human nature. Morality and ethics emerge as practical expressions of this inner disposition, guiding individuals in regulating desires and acting responsibly. At the same time, environmental influence shows that human development is never isolated, since social conditions, culture, and collective experience continuously shape the growth of the soul, the expression of fitrah, and the formation of ethical behavior.

The Concept of the Human Soul from Sigmund Freud's Perspective

Freud was the first to map the human unconscious. Freud's fundamental ideas on personality theory grew directly from his experience treating neurotic patients. Freud's experiences in therapy convinced him that the unconscious is a vital and dynamic determinant of behavior. 1. The unconscious contains all impulses or instincts that transcend the conscious mind and motivate almost all individual behavior related to words, feelings, and actions. 2. The preconscious originates from two sources: first, from conscious perceptions, and second, from unconscious images. In conscious perceptions, what a person perceives is conscious only temporarily. 3. The conscious, which plays a relatively minor role in psychoanalytic theory, can be defined as the mental elements that are conscious at a given point in time. Consciousness is the only level of life directly accessible to the individual.

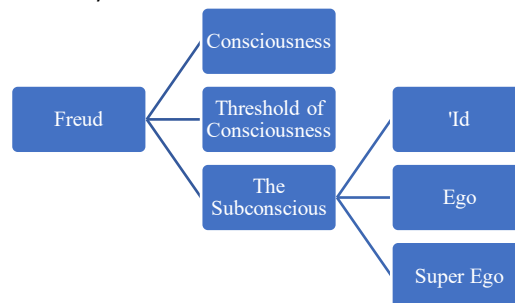
The unconscious plays a crucial role in shaping human behavior. This realm is indeed not easily observed or touched, and it may even seem non-existent. While the conscious mind is barely visible on the surface, it also plays a minimal role and function in influencing human behavior. In conclusion, Freud's initial idea was the dominance of the subconscious in shaping individual behavior. He then introduced a three-dimensional model of the structure of human potential (Id-Ego-Superego).

The Id, one of the most important parts of an organism, is the nervous system, characterized by its sensitivity to its needs. The id is also sometimes illogical and can serve multiple ideas simultaneously, even when they are inconsistent with norms,

because the id lacks a moral compass. This means it doesn't make value judgments or is unable to distinguish between right and wrong. All of the id's energy is devoted to a single goal: seeking pleasure without regard for what is appropriate or right. The id functions at a hedonistic level, seeking pleasure solely through the sensation of pain and the pursuit of pleasure.

The ego can make decisions for each of the three mental levels. With the ego, an individual can distinguish themselves from their surroundings, thus forming a core that integrates the personality. The ego is said to follow the reality principle and operate through a secondary process, as it must balance the incompatible and unrealistic demands of the id and superego. The ego's primary role is to mediate the instinctual needs of the organism and the needs of the external environment, with the goal of maintaining the individual's survival and ensuring the propagation of the species. The ego is constantly changing. It continuously records obstacles and remembers those that facilitate its goal attainment.

The superego is the part of the psyche or personality that develops from the integration of moral standards and prohibitions. The superego represents the moral and ideal aspects of personality and is guided by moralistic and idealistic principles as opposed to the id's pleasure principle and the ego's reality principle. The superego grows out of the ego as it internalizes social and moral norms. Thus, the superego is the internal embodiment and values of the traditional ideals of the society in which the individual grows up. Like the ego, it has no inherent energy. The superego has no contact with the outside world, therefore it is unrealistic in its demands for perfection.



In Freud's view, human personality is structured through different levels of consciousness. Consciousness contains thoughts and experiences that are directly recognized, while the threshold of consciousness marks the boundary between what is immediately aware and what can be recalled. Beneath this lies the subconscious, which stores hidden desires, memories, and impulses. Within this subconscious, the id represents instinctive drives and pleasure-seeking impulses, the ego mediates between inner desires and external reality, and the superego functions as the moral dimension that guides behavior according to social and ethical standards.

Comparison of Ibn Khaldun's Concept of the Soul with Sigmund Freud's Concept of the Human Soul

Ibnu Khaldun dan Sigmund Freud adalah dua tokoh yang berpengaruh dalam membahas tentang konsep manusia. Sigmund Freud sebagai bapak Psikoanalisis mendalami kompleksitas alam bawah sadar sebagai pangkal dari kehidupan manusia,

bagi Freud jiwa manusia terdiri dari tiga lapisan utama alam sadar, ambang kesadaran, dan alam sadar. Freud juga mengemukakan teori tentang perkembangan seksual dan konsep seperti *id*, *ego*, dan *superego*. Dia berpendapat bahwa pengalaman masa kecil dan konflik yang tidak terselesaikan dapat memengaruhi perkembangan pribadi seseorang dan menghasilkan gangguan mental. Freud, melalui konsep *id*, *ego*, dan *superego*, menyajikan gambaran tentang struktur kejiwaan manusia dan cara interaksi antara unsur-unsur ini membentuk kepribadian. Teori psikoanalisisnya menyoroti peran pengalaman masa kecil dan konflik internal dalam membentuk perilaku manusia. Freud tidak hanya mendekati manusia sebagai makhluk rasional, tetapi juga menggali lapisan-lapisan bawah sadar sebagai penjelasan atas keberagaman dan kompleksitas psikologis individu.

Di sisi lain Ibnu Khaldun melalui pendekatannya yang terfokus pada sejarah dan peradaban, menegaskan bahwa manusia terbentuk melalui dinamika sosial dan perkembangan budaya. Ibnu Khaldun seorang filsuf dan sejarawan muslim abad pertengahan, mengembangkan teorinya dalam "Muqadimmah" yang menekankan peran lingkungan, sejarah dan peradaban dalam membentuk karakter manusia. Dalam pandangan Khaldun, peradaban mengalami siklus yang melibatkan naik turunnya masyarakat, dan faktor-faktor eksternal seperti lingkungan, politik, dan ekonomi memiliki peran besar dalam penentuan nasib manusia. Pemikiran ini memandang manusia sebagai produk dari interaksi sosial yang terus-menerus. Ibnu Khaldun meyakini bahwa peningkatan kualitas manusia tidak hanya terbatas pada aspek-aspek materi atau intelektual, tetapi juga melibatkan dimensi kemanusiaan yang transendental. Baginya, konsep "*humanity*" atau kemanusiaan merupakan landasan utama bagi perkembangan manusia menuju tingkat yang lebih tinggi. Melalui proses transendental manusia dapat mencapai tingkat "*anglicality*" atau keilahian yang lebih tinggi, yang tidak hanya mencakup kebijaksanaan dan pengetahuan, tetapi juga kebajikan, empati, dan pemahaman mendalam terhadap hakikat kemanusiaan.

Komparasi konsep jiwa Ibnu Khaldun dengan konsep jiwa Sigmun Freud secara lebih lanjut dapat disimpulkan dalam tabel berikut :

Draft	Ibnu Khaldun	Sigmun Freud
Aspects of the Soul	Nafs (soul), Fitrah, Morality and Ethics, Environmental Influence.	Id, Ego, Superego.
Understanding Conflict in the Soul	Recognizing the conflict within the human soul between the nafs ammara (the soul that drives people to evil) and the nafs lawwama (the soul that blames itself). This conflict can also influence individual behavior and morality.	He put forward a theory of psychological conflict, explaining the conflict between the id, ego, and superego. This conflict can influence human behavior and emotions.
The Importance of the Subconscious Aspect	Ibn Khaldun also paid attention to the influence of the subconscious in the formation of human personality, especially through the influence of fitrah (natural traits) hidden in the human soul.	Freud placed great emphasis on the role of the unconscious mind in the development of human personality and behavior. He believed that many important psychological processes lie hidden within the unconscious.

Views on Humans	Ibn Khaldun also had a holistic view of humans and society. He viewed humans as part of a larger society, and his understanding of the human soul encompassed broader aspects of human nature.	Understanding humans as holistic entities composed of various psychological components. It delves into various aspects of human personality, including deeper, more hidden aspects.
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Although Sigmund Freud and Ibn Khaldun lived in different periods and within vastly different cultural contexts, there are several similarities in their thinking that are interesting to discuss. While these similarities may seem indirect, they reflect a convergence in psychological and sociological thought. While Freud and Ibn Khaldun differed significantly in their perspectives and cultural contexts, their similarities in their thinking about inner conflict, the importance of the unconscious, and their views on human nature suggest a point of convergence in diverse psychological and social thought.

Discussion

Ibn Khaldun was a 14th-century Muslim thinker from the East. Many Eastern figures can be compared to Ibn Khaldun in their thinking. Al-Farabi, for example, emphasized the importance of social justice and political stability. Both recognized the concept of "asabiyah," or the spirit of togetherness, as a crucial element in society. Al-Farabi's thought emphasized the ideal state and philosophical leadership, while Ibn Khaldun developed a more dynamic theory of the cycle of civilization. Ibn Sina, on the other hand, tended to combine philosophical thought with science and general knowledge. They contributed to various fields of knowledge (Ighbariah, 2025; Refinal et al., 2024). Ibn Sina's thought differed in his focus on medicine and philosophy, while Ibn Khaldun's focused more on history and the theory of civilization (Shuhari et al., 2019). Jalaluddin Rumi, on the other hand, recognized the importance of the spiritual dimension in human life. Rumi emphasized the search for meaning in life through love and mysticism (Marinca, 2022). His focus was more on the spiritual dimension and love of God, while Ibn Khaldun's focused more on historical analysis and the social factors influencing societal change.

Ibn Khaldun's concept of humanity has far-reaching implications for understanding history, society, and civilization (Mutia et al., 2021; Ottaway et al., 2024). First, Ibn Khaldun's Cycle of Civilization Theory explains that civilizations rise and decline over time, offering insight into the factors that shape social development. Second, asabiyah (the spirit of togetherness) is seen as a force that strengthens social solidarity, group cohesion, and collective identity. Third, Ibn Khaldun emphasizes that culture plays an important role in shaping human character and society. This understanding is used to appreciate cultural richness and encourage intercultural dialogue, helping societies manage the impacts of globalization without losing their cultural identity (Mutia et al., 2021).

Freud's view of humans reflects his psychoanalytic approach, emphasizing the crucial role of the unconscious, sexual and aggressive drives, and the influence of childhood experiences in shaping personality. Many Western figures have expressed

their views on the concept of the human being (Bzour, 2021; Freudenthal et al., 2020). The following is a comparison of Freud's concept of the human being with several other Western figures. First, Carl Jung and several others agreed on the importance of the unconscious. Carl Jung applied the concept of archetypes as basic collective structures in the human mind and emphasized the collaboration of the ego with the unconscious, while Freud saw the relationship more in terms of conflict between parts of the personality (Paulson et al., 2021). Second, Erik Erikson, Erikson built on Freud's framework but expanded it into eight stages of psychosocial development. Both saw the importance of developmental stages in shaping personality. Erikson emphasized the social and cultural aspects of identity development, while Freud focused more on the individual's internal conflicts (Setiawan et al., 2022). While there are differences of opinion between Freud and these figures, this comparison only scratches the surface of their ideas. Each figure has a distinct perspective on understanding the human being.

Sigmund Freud's thoughts on the concept of the human being and psychology have had a significant impact on various fields, including clinical psychology, psychoanalysis, literature, art, and general culture (Solberg et al., 2021). Impact of Psychoanalysis as a Clinical Approach Freud introduced psychoanalysis as a clinical approach to understanding and treating mental disorders. Concepts such as unconscious conflict, self-defense, and personality development have become the foundation of modern psychotherapy. Freud brought sexual and aggressive instincts into the spotlight, highlighting the importance of these drives in personality development and human interactions. Although controversial, this concept has contributed to understanding the complexity of human desires in the concepts of sexual and aggressive instincts (Debono et al., 2021; Mandelid et al., 2024). In the concept of the unconscious, Freud emphasized the role of the unconscious in shaping human behavior. This concept influences our understanding of how unconscious experiences and drives can influence thoughts and behavior.

Sigmund Freud and Ibn Khaldun are two thinkers from different traditions: Sigmund Freud from the Western psychoanalytic tradition and Ibn Khaldun from the Islamic tradition. Freud is known for his psychoanalytic theory, which emphasizes the role of the unconscious in shaping one's personality. According to Freud, humans have three main parts: the id (unconscious instincts and drives), the ego (rational and conscious), and the superego (internal social norms) (Zimmerman, 2020). Ibn Khaldun is known for his concept of history and cultural cycles in his work "Muqaddimah." He argued that civilizations tend to experience cycles of rise and fall, and social, economic, and political factors contribute to these changes. Ibn Khaldun and Sigmund Freud had different perspectives on human development. Freud, a leading psychoanalyst, focused on classifying the human unconscious as a major influence on human behavior and thought (Bzour, 2021; Freudenthal et al., 2020). Meanwhile, Ibn Khaldun, a medieval Muslim philosopher, emphasized the concept of human improvement through cultural and civilizational development.

Comparing the concepts of humankind according to Ibn Khaldun and Freud can yield a rich understanding of the differences and similarities between Eastern and Western perspectives on humankind. Freud focused on the subconscious as the key to

understanding human behavior. His theory encompasses concepts such as the id, ego, and superego, which play a role in shaping human personality. Freud focused more on the internal dynamics and the subconscious, while Ibn Khaldun highlighted the role of the social and historical environment in shaping humankind. These two perspectives offer different perspectives on human complexity: Freud emphasized the psychological aspects of the individual, while Khaldun emphasized the external factors that shape the human journey. In his view, these aspects can shape humans into more complex individuals. Ibn Khaldun focused on external factors that play a role in improving or deteriorating human qualities. For him, the concept of "humanity" is the primary foundation for human development to a higher level. Through a transcendental process, humans can achieve a level of "anglicity" or a higher level.

CONCLUSION

This study shows that Ibn Khaldun and Sigmund Freud offer two important yet different perspectives on human nature. Ibn Khaldun understands human beings as spiritual beings whose souls develop from humanity through transcendental refinement toward anglicity, while Freud explains human personality through levels of consciousness, threshold of consciousness, and the subconscious within which the id, ego, and superego operate. The main lesson of this study is that human behavior can be understood through both spiritual and psychological dimensions. Its academic contribution lies in providing a comparative framework that enriches interdisciplinary discussion in psychology, philosophy, and Islamic thought. However, this study is limited to two figures and does not include other theories of human nature. Future research should adopt broader multidisciplinary approaches and explore wider comparative perspectives.

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