

GENDER BIAS CONSTRUCTED IN FREUD'S CONCEPT ON HUMAN PSYCHO-SEXUAL DEVELOPMENT

*(An Analytical Study based on Islamic Psychological
Analysis)*

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ABSTRAK

Penelitian ini akan menelaah secara kritis konsep Penis Envy Sigmund Freud yang ditenggarai memiliki pola pandang yang miring dalam melihat keberadaan organ seksualitas perempuan, disamping menunjukkan posisi perempuan sebagai the second sex (makhluk kedua) dalam pranata sosial masyarakat. Penelitian ini menggunakan metodologi kualitatif dengan pendekatan literatur. Hasil penelitian menunjukkan bahwa ada beberapa bias gender yang dibangun dalam konsep Freud tentang Perkembangan Psiko-Seksual manusia seperti (1) Anatomi adalah takdir; (2) Superego laki-laki berkembang lebih baik daripada perempuan; (3) Perempuan lebih mudah menjadi neurotik daripada laki-laki; (4) beberapa stereotip perempuan sebagai efek residu dari Kecemburuan pada Penis; dan (5) teori Oedipus dan Electra Complex. Penelitian ini penting untuk mengatasi mengatasi persoalan androsentrisme dan representasi perempuan dalam ilmu Psikologi, mengakui perbedaan cara berpikir dan berpengetahuan perempuan dan laki-laki, dan mempertimbangkan pengalaman hidup melalui perspektif Psikologi Islam. Disamping menginisiasi bagi lahirnya gagasan metodologi feminis ilmu pengetahuan

yang dan mampu menjawab keberadaan yang tak terelakan antara laki-laki dan perempuan.

Kata kunci: Gender, Psikologi, Psycho-Sexual

ABSTRACT

This study examined critically Sigmund Freud's concept on Psychosexual suspected to have a skewed view of the existence of female sexual organs, in addition to show the position of women as the second sex in the social order of society. This research used qualitative methodology with a literature approach. The results showed that there are some bias gender constructed In Freud's concept on human Psycho-Sexual Development such as (1) Anatomy is destiny; (2) Men's superego develop more than women; (3) women are easies to be neurotic than men; (4) some strereotypes of women as residual effects of Penis Envy; and (5) the theory of Oedipus and Electra Complex. This research is a significant issue to overcome the problem of androcentrisme and representation of women in science, to recognize the different ways of thinking and knowledgeable between women and men and to take into account women's experiences through the perspective of Islamic Psychology. In addition to initiate for the birth of the ideas of feminist methodology that are able to answer the inevitable existence between men and women.

Keywords: Gender, Psikology, Psycho-Sexual

A. Introduction

Scientific discource is one of the discourses which should not be underestimated when discussing about gender equality. Through the theories of science, behavioral justice or equality bias can be socialized in the society. By the

other words, As a means of dissemination of culture, science not only teaches child literacy, numbers and language, but also as a means of transmission of various ideology held by the creators of the science themselves, including gender ideology. Norms, ideologies and values transferred by the creators hiddently or directly, either through scientific concepts, as well as in theories manifested in values and gender norms that take place in the cultural community. (Susan E. Davies, 1996: 5)

In this context, it is interesting to refer to Pierre Bourdieu's concept on "symbolic violence" (Pierre Bordieu, 1990: 3). Symbolic violence is a violence that is invisible and is not perceived as a violence, but rather as something natural or reasonable. This symbolic violence has long been rooted in the activities of science by marginalizing one of sexes in building the body of science. While on the other hand, the public mindset led to believe, thatthe existence of science is value-free, objective, and not related to 'sex'. Science is, in short, always a 'neutral sex'. Yet, hidden within it is not so. Critics of feminism saw that in the development of science, theories of science have developed on what could becalled as a sex-blindness, because science sustainingit, is not neutral sex. It is very dependent on who created it.

Responding to some of the above questions, it is pertinent to lift the statements of the experts in this regard. Virginia Woolf in Sandra Harding (1987:45) said that "*science is not a neutral sex. It is actually a man and a father.*" In line with this opinion, Hugh Drummond in Sandra Harding (1987:46-47) argued that "*science is clutched tightly in the hands of men while women along with the poor and the black women usually only investigated and never examined.*" Carol Travis in herarticle, The Mis-measure of Women, and Carol Gilligan (1992: 17) in his phenomenal book, Women's Place

in Men's Life Cycle stated that "*Women have been lost in science even though as a research subject.*" Those statements were reinforced by Pythagoras in Shulamit Reinharz (1992: 23) who said that "*Man is the measure of all things.*"

Some samples of the experts' statement above seem to show that the men are the subjects of science. Men are the dominant epistemology maker. When the history showed that the science is clutched tightly in the hands of men, it could be ascertained that the truth claims of science was hanging on the male perspective. The consequences will be visible for a lot of the concepts of humanity in science inadequately measured because the standard of measurement is homogeneous samples which consist of men only. This is a real example of a real methodological fatality occurred from Androcentrism tendency in building a science.

Various studies reinforced the assumptions above. A research conducted by Irwan Abdullah (2000: 73) on "*Pengalaman Perempuan: Sumber Pengetahuan yang Membebaskan*" showed, that the biological reality of women have been abused by others in a structure of power and complicated science. The interests of other parties led to the formation of multi-layered reality distancing understanding of female subjectivity.

As well as Misiyah's research (2006: 39-51) showing that women's experiences are always considered too emotional and subjective to serve as a knowledge base. Their experiences can become knowledge if they are interpreted with the eyes of men. When women affirm the importance of considering their Experience and perspective in analytical activities and science development, they had to deal with claims of "unscientific".

The above research is strengthened by Saskia Wieringa (1999) which got research findings that Women

experience is not seen as a legitimate basis for constructing a theory. Women's lives are not assessed. In fact, theories of social, economic, psychological and history sciences are based on the experiences of men. Similarly, critical analyzes done by Gadis Arivia (2003) in her study about Philosophy with Feminist perspective showed that one of the fatal errors come from male philosophers throughout the ages is their effort to always claim that their view of women as a universal one and that they have the legitimacy of their statements about women.

From these studies it can be concluded that science generally uses a male perspective as a reference. It just focuses on the problems of men and takes for granted that traditional gender roles. As revealed by Barbara Du Bois (1992: 13-15) that science would tend to "serve and strengthen social values and concepts of reality which are already dominant." This is where the symbolic violence is occurred. Symbolic violence is initiated by men with dictating how women to think, act and even how they speak. Women should follow and obey to the categories of knowledge created by man. This is due not least because phallocentrism situation where men dominate knowledge, language, discourse, action, and become central criteria for everything.

Similarly in the context of the science of Psychology, the reality also shows the same thing. Psychological science becomes a struggle discourse which is collected, analyzed and summarized based the perspective of Psychologists androcentric regime. It was built based on experience, the expression of thought and perception of men. That's why the research on women's issues are often designed, interpreted and analyzed based on the masculine perspective. They were never discussed in women's experience. Life experiences, ideas concerns and needs of women have been

relatively absent from the science of psychology research because people live in a world that prioritizes the masculine values, perspectives and knowledge becoming objective truth. Hence, the product of knowledge which is presented by the science of psychology became very masculine. so that, the inevitable impact comes when the formulation of knowledge is used as a reference for reading the symptoms that appear in everyday life, they found striking inequalities between groups of men and women.

One of the psychological theories that seem to gender bias occurs in Psycho-sexual theory initiated by Sigmund Freud. Freud (1925: 22) saw the existence of the female sexual organ as a sign of their inferiority, in addition to indicate the position of women as the second sex in the social institutions of society. Freud's concept on '*Anatomy is destiny*' revealed that the female body is their destiny. Women's social life is largely determined by their biological conditions. Freud's thought was socialized more by his followers. One of them is Erikson who spoke of the uterus of the woman. According to Erikson in Jalaludin (1994), the uterus is a space in the female body recessed. The position of the uterus shows the social position of women is the same as the uterus which is located inside home not in the public area. In addition, the depth of the uterus will determine the attributes of women who are more oriented towards something inner which is associated with the womb itself, which has functions of caring for, maintaining and nurturing their babies.

Freud's theory which is no less interesting is his theory about penis envy. This theory is very fundamental in Gender mainstreaming discourse, but unfortunately this theory often escapes discussion. This is where the significance of this research is gaining momentum. This study not only tried to analyze things beyond mere exploration of the

concepts of Sigmund Freud who rated ignore the existence of women in scientific experimentation, but also tried to add women (term used by Sandra Harding, 1989: 21) in the study and analysis of science which is expected to be the main agenda of this study. This research is very significant effort in terms of complementary treasury of the science of Psychology, Gender and Islam. This study is expected to provide a special colour to the dynamics of human development theory in life equally between men and women.

This research used qualitative methodology with a literature approach. Since this study explored gender bias in the Psycho-sexual thought of Sigmund Freud, the first and foremost sources are the monumental works of Sigmund Freud such as "Some psychical consequences of the anatomical distinction between sexes," "Totem and Taboo; Some Points of Agreement between The Mental Lives of Savages and Neurotic," "Civilized sexual morality and modern nervous illness," "Sexuality and the psychology of love." While the secondary sources are all literatures based on three multiple dicipline of Psychology, Islam and Gender that try to respond to Freud's thinking. As much as possible data is attempted to be obtained from primary sources, but it does not rule out the retrieval of data from secondary sources. To obtain an accurate interpretation about the content of the concept of Penis Envy Sigmund Freud, the author used Gadamer's Hermeunetic approach. While in analyzing the data, the researcher used content analysis.

B. Discussion

1. Sigmund Freud's Concept On Psycho-Sexual Development

In order to achieve a full understanding of Freud's

concept on Psychosexual Development, it is important to discuss his two main concepts; stages of human sexuality developmental and Penis Envy concept. The detail explanation is as follow:

a. Stages of Human Sexual Development

Many thinkers assume that children are not androgynous creatures that have no sexual desire. On contrary with Freud's thought. Freud's theory on the development of human sexuality, believed that humans are so constrained by the libidinal desires. Human sexuality evolved from the time the child was born to earth. At birth, a child has sexual energy called libido. The libido is not addressed to a specific object and is localized in one area of the body (Freud 1908, 123). Much more detail explanation is as it mentioned on five stages of human development below:

1) Oral Stage

Oral Stage is a stage that occurs in the first year of human life. It lasted from 0 to 18 months. In this stage, the most sensitive area is the mouth, entrusted with regard to basic needs satisfaction such as food and water. The point lies in the pleasure of the mouth, where the main activity is to suck and nibble food and beverages. Therefore, at this stage, the baby is entirely dependent on caregivers (responsible for feeding children). Infants also develop a sense of trust and comfort through oral stimulation. Oral stage ends when the baby is not longerobtain nutrition from the mother or caregiver. The main conflict at this stage is the process of weaning, because children should begin to be reduced dependence on caregivers.

As mentioned previously, according to

Sigmund Freud, the personality was largely shaped by the age of five. Early development of great influence in the formation of personality and continues to influence the behavior of children in the future. If the psychosexual stages are completed successfully, the result is a healthy personality. If a particular problem is not resolved at the right stage, fixation can occur. fixation is a persistent focus on the early stages of psychosexual. If this conflict is not resolved properly, the individual will remain "stuck" in this stage. In other words, if the fixation occurs at this stage, so Freud believed that these individuals are going to have problems, they will always depend on others in their adult life. They will be always seeking oral stimulation through smoking, nail biting, drinking, or eating.

2) Anal Stage

Anal stage is a stage of development where libidinal energy is focused on controlling bladder and bowel. The main conflict at this stage is toilet training. Anal stage lasted from ages 18 months to 3-4 years. Pleasure point at this stage is the place Urination and defecation. In this phase, the child must learn to control his body needs; hold and release bowel and bladder is the most enjoyed activities.

According to Sigmund Freud (1908: 87), the success at this stage depends on how parents approach toilet training. Parents who use praise and rewards for using the toilet at the right time will drive positive outcomes and help children feel capable, independent and productive. Freud believed that the positive experience during this stage be authorized

for a child later as adults to be someone who is competent, productive and creative. However, not all parents provide support and encouragement to children to go through this stage well. Some parents even insist, punish, or mocked in the application's toilet training. When the force approach is taken by the parents, it can be ascertained, when adults, the child will have a rigid and stubborn personality. Similarly if the parents are too lax give freedom to the child while removing dirt, then the child will have a personality that is wasteful, sloppy, messy and anal aggressive.

3) Phallic Stage

Phallic stage is a stage of development where the libidinal energy is focused on the genitals. It occurs between the ages of 4 to 6 years. In this phase, a child begins to identify his/her genitals. He/she began to feel the organs of the body that can stimulate biological pleasure, ie when he/she is holding and playing with his/her genitals. A child starts acquiring erotic pleasure of the penis for boys and clitoris for girls. But it still has not been addressed at the heretosexual. They still feel sexual masturbation themselves. Some children on the enjoyment of this biological organs begin to decrease as they enter the school year. Here the children tend to perform non-sexual activities, for example: hanging out with friends, channeling their hobbies, and so on.

4) Latency Stage

Latency stage is a period where the child stops displaying sexuality openly. Sexual impulse itself is not dead, but it is only temporarily suppressed

to be redirected to other areas such as intellectual pursuits and social interaction. Freud described that the latency stage is as one of relative stability. This stage is very important in the development of social skills, communication and confidence. There is no any new organization of sexuality that developed at this stage. For this reason, this stage is not always mentioned in the description theory as one of the stages, but as a separate period. Latency stage lasted from age 6/7 years until the age of puberty (about 12 years).

5) Genital Stage

Genital stage is the stage where individual returns to have sexual desire. The desire is no longer intended to stimulate themselves, but directed to other persons with the opposite sex. In this late stages of psychosexual development, individuals begin to develop a strong sexual interest in the opposite sex. This is due to the maturation of the reproductive organs and the increased hormones that produce secondary sex. These characters are owned by people who could develop a sexual relationship, but still with full responsibility. If the other stages have been completed successfully, an individual will increasingly show the balance of behavior, warm and caring at a later date.

2. Sigmund Freud's Concept on *Penis Envy*

One of the most famous theories of Freud, but also the most controversial one is his theory on Penis Envy. This theory appeared in the 1800s and early 1900s. Penis

departing from the word phallic which means the phallus. Penis Envy departing from the English language, which means jealousy to the penis. His theory of Penis Envy has very strong significance to the development of human sexuality at the phallic stage when the children are beginning to understand and identify their sexual organs.

In this theory, Freud (1963: 33) concluded that the sexual development of young girls is driven by jealousy for not having a penis (Penis Envy). The jealousy of the penis occurs when a female child changes her object of love from her mother as the first one to her father. This transition occurs when the girl realizes that she does not have a penis that is clearly visible, prominent and like a big brother or playmate. Soon the girls confront the sexual organ is small and hidden (the clitoris) and inferior when compared with penis which is superior. This continues until they grow to be adult females. Freud concluded that the women were created because of the jealousy of the penis (penis-envy) owned by men who further strengthen women position and their role in the public area.

Genealogy of Freud's thought above, according to Horney (1937:13), was actually inspired from the story of Oedipus. Therefore, Freud's theory is also called by the Oedipus complex. Oedipus is a boy who is in love and sexual desire peak towards his mother. Oedipus was originally viewed his father as a rival in obtaining maternal affection. But when he saw the clitoris owned by her mother and sister different from his, he thought that it had been castrated by his father and he became afraid to be castrated. then, he tried to identify with his father by following the rules and values belonged to the father. He is no longer against his father and making him as an idol.

Afraid of being castrated by father, it pushes boys to obey for a law-abiding father. By obeying a law-abiding

father, the boys actually learn to control the desire for their mother and be patient waiting for their turn to get their own someday. Therefore, Fear of being castrated, it allows the boys develop into mature males (adults). They were able to control themselves, morality, and can learn to follow the rules applied in society. According to Freud, it will be a provision for the boys to enter into the community, to actively organize even politics (Brunner, 1997:130)

Unlike the boys, girls do not get this Oedipus complex. They did not feel a fear of being castrated as experienced by boys. Just like the boys, the mother is also the object of the first love for girls. This is reasonable considering the first psychosexual stages, namely oral, both boys and girls get satisfaction from their mother, especially through the mother's breast that carries food. However, When looking at girls', mothers' n any other girls' clitoris, asw well as comparing penis belonging to boys, the girls actually believed that theirs had been castrated by the fathers. Recognizing this, the girls should feel contempt for their mother, and only then they turned their love for father. Girls made their father as the object of love and make their mothers as the objects of envy. This transfer process is emphasized by Freud. According to him, women can at any time go back to the origin of the object of love. Therefore, women are most likely to be a lesbian (Freud, 1908: 23).

In the process of changing the object of love from the mother to the father, then the sexual gratification of women changed from the clitoris to the vagina. Clitoris is similar to the penis although it has been castrated. Clitoris is an active sexuality in Freud's view (1905: 52), while the vagina is something passive, requiring the penis to achieve satisfaction. So when the girls divert the object of love to the man, they lose their masculinity (active) and began to take on feminine values (passive).

The transfer of the clitoris to the vagina can be a forerunner to the emergence of neuroticism (a psychiatric disorder) for women, if women can not pass it well. There is a possibility of adult women will return to the satisfaction of clitoral masturbation as at the age of 4-6 years in phallicstage. Women also can be frigid, ending the sexuality of boredom for keep pressing their clitorisdesire. Therefore, in the perspective of Freud, women will be easier to be neurotic than men because of their sexual satisfaction changed from the clitoris to the vagina while the men remained on their penis. Furthermore, this neurotic woman would be difficult to heal despite treatment. This is because the *superego* is not well developed, so that they become rigid and can not use the chances for available recovery eventhough they are treated by therapy (Freud, 1905, 53).

In other words, because the girls have never experienced the fear of being castrated, as experienced by boys, girls' *superego* never develop properly. Because the *superego* does not develop, the development of social cognition was also to be blocked. Girls will always be a weak human, who never learned to obey the father's laws, and finally unable to participate in the public sphere. Women only can stay in domestic region, namely at home and be a wife and mother (Freud, (1908: 176).

Furthermore, according to Freud (1908: 180), jealousy daughters of the penis, transferred in adult with a desire to have a baby, as a substitute of penis. Being a mother and childbirth, according to Freud, can replace the loss of the penis for women. Especially if the child is male, which can be used by the mother as the realization of ambitions that have been suppressed when she should shift clitoral satisfaction (active, masculine) to the vagina (the passive, feminine).

In fact, according to Freud (1908: 171), even if the penis can be replaced with a baby, jealousy of the penis itself has long-term consequences on women. Freud called it a remnant / residue from jealousy of the penis (residual of Penis Envy). This residue appears in three forms. *Firstly*, women will become narcissistic. Women have a strong desire to be loved, a desire which is passive because they have transferred their sexual purpose of the clitoris to the vagina. *Secondly*, women will face the empty/loneliness so that they will always focus on their physical appearance. An attractive physical appearance becomes a tool to cover its shortcomings on the penis which they don't have. *Finally*, women have a big and exaggerated ashamed. So that they needed a private room to change clothes because they were embarrassed for having been castrated.

From those explanations above, it can be concluded that in Freud's view, the development of men and women began to differ on the phallic stage. Oedipus complex is experienced by boys, but not experienced by girls. The impact of not going through the Oedipus complex brings a very significant influence in the development of women. The Oedipus complex in the context of the women is called the Elektra complex. Elektra complex describes on how the girls loved their father and took their mother's values. By becoming like her mother, daughter believes will gain their father's love just like her mother.

3. Bias Gender Constructed in Freud's Concept on Human Psycho-Sexual Development (An analytical study based on Islamic Psychological Perspective)

This paper is intended to open up a more comprehensive understanding of the concept of sexual development, in particular the concept of Freud's Penis Envy. Hopefully, through this study, psychologists after

Freud do no longer make mistakes in using Freud's theories, no longer discusses the development of the theory of women with male development. Because if it is done by generalizing Freud's theory for all women and men, they will have actually done a methodological error. And what is more important in this study is how to respond to Freud's theories. Do we believe that every woman is jealous to the penis, and thus becomes narcissistic, focusing on physical appearance, and has a great sense of shame? Should every woman always be a mother to replace her penis that has been castrated into the clitoris? Is the woman's *superego* weak so it is difficult for her to get better progress of a therapeutic process? Is the female's *superego* weak and therefore inappropriate for a woman to work outside the home, participate in the community, and more broadly in politics? Is the woman as a human destiny is determined by her biological anatomy? And can a woman grow into a better direction just because her penis had been castrated into the clitoris?

All of the above questions are certainly important to be analyzed more clearly to see what lies behind the great figure of Psychoanalysis. But keep in mind, that Freud's theory is based on his experience on facing women neurotic clients. In addition, he grew up in Vienna patriarchal culture in the early 19th century, which is still regarded as the ideal place for women is in the home and the ideal woman is a wife and mother. From his historical background, this study tries to do an Analytical Study on Freud's Gender bias issues based on Islamic Psychology Perspective.

Based on the study of documentation, there are some bias genders occurred in Freud's concepts on human psychosexual development such as:

a) *Anatomy is Destiny*

'Anatomy is destiny' is the main concept underlying the presence of Sigmund Freud's thought that is assumed as bias equality. According to Freud, the biological organ of men and women is something given (destiny), which also determines the existence of women and men in social role. In this theory, Freud noticed that the existence of the sexual organs of women who do not have a penis is a sign of inferiority of women, in addition to indicate the position of women as second sex, being passive, inferior and powerless in society. On contrary, males are superior in social life because of the presence of the penis (Sulloway, 1979: 56).

In Freud's view, penis is symbolized as strength/power, which distinguishes the authority of the sexes. Freud directs women to believe wrongly, that the women were disabled due to the absence of a penis in their bodies. In the absence of a penis, women always feel inferior, passive, uncomfortable and dissatisfied. The penis is capable of satisfying the sexual organs of women and make them comfortable. That is why women are always jealous to the penis of men. Women are just being imperfect (defect). Women will only be complete if the existence of women's sexuality is determined in relation to men, not because women have their own identity.

And ironically, as compensation for physical limitations of women, Freud stimulated the penis replacement pattern of a baby that is so wanted by women through their wombs. Through this pattern of view, in fact, Freud has been wooing women to get into the trap of feminine mystique. Freud has encouraged women to become receptive passive,

dependent on others, and always ready to achieve what should be the "ultimate aim" of their sexual life, namely the desire for pregnant women and mothers.

Furthermore, as the pioneer of psychoanalysis, Freud stated that our anatomy is our destiny. Women with their anatomy, were born to be mothers. Anatomy which Freud meant is that women do not have a penis, and only had a clitoris, Freud called clitoris as a penis that has been castrated. Because of his penis had been castrated, women were no longer afraid castrated by their father. What emerged instead is women feeling of inferiority because their penis had been castrated and jealous of the penis which is owned by men.

Women's desire to have a penis will be replaced with the desire to have a baby. So the baby is considered as a substitute for the penis that will never possessed by woman. Baby is a source of satisfaction for women due to have a baby, woman has a penis that has been wanted. Especially if the baby is a male, because of the male baby, woman can realize the ambition of masculinity that has been suppressed.

Freud's view of anatomy is destiny, of course, is very pessimistic in view of the existence of female sexuality. Some feminist Psychology did not agree with the concept. They said that the concept of psychoanalysis is very phallocentrism where the penis becomes a symbol of male which is too adorable and regarded as the main center of attention for boys. Meanwhile, women who do not have a penis are second class and are assumed as incomplete human. Vagina is regarded as a "defects" organs without penis. The existence of penis is something desirable and powerful for women to be envied for having it.

Fortunately psychology was developed with the emergence of intellectual personalities who are more positive in view life, especially the lives of women. such Psychologies as Karen Horney, Alfred Adler, and Clara Thompson stating that the female body is not destiny. According to them, human life can not be determined by biological conditions. Each individual has the urge within his/herself to grow with better beyond what she/he can do with his/her biological conditions (Horney, 1937: 11).

In view of Adler, women are not merely seen as the uterus and vagina, but rather to women who may struggle to actualize themselves. Human identity, particularly in the case of women, is not a single identity, which is to be a mother. Patricia W. Linville (1987: 663), a social psychologist, stated that healthy human must have a self complexity. With another sentenc, human must have a variety of roles to show the diverse identities.

Linville (1985: 94) found that women can and even should undergo many roles besides being a wife and mother. The diversity of the role that women will actually keep them from prolonged stress conditions when one of their purposes is no longer functioning. Borrowing the term of Linville, self complexity will be retaining (buffer) for a woman when they lose one of their purposes. Women who attach their identity just as a mother would be depressed when they are unable to fulfill its function as a mother. Their pride eroded, as was no longer worth as a woman.

It needs the support of the social order in the treatment of women. Often, women who can not be pregnant even more depressed because of negative views surrounding communities. It was time for

people to adopt new values which are more positive in view of the functioning of the female. Women do not have to be mothers to be the perfect women. Women are human beings, and every human being has the right to define herself in efforts to achieve perfection.

In the Islamic Psychology Perspective, the Qur'an acknowledges the existence of biological distinction between women and men, as Allah mentioned in holy al-Quran: *"And covet not the thing which God hath made some of you excel others. Unto the fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask God of His bounty. Lo! God is the Knower of all things."* (Q.S. Al-Nisa: 32).

Even though the verse looks to distinguish women and men, but the difference does not have to cause discrimination, which benefits one party and harms the other. The difference is intended to support the Qur'an's obsession, namely to create harmonious relationship based on compassion or *mawaddah wa rahmah* in the family environment (QS Al-Rum: 21).

From those verses above, it can be concluded that Islam actually does not distinguish between rights and obligations that exist in human anatomy. The rights and obligations are always the same in the eyes of Islam for the two different anatomies; woman and man. Islam puts forward the concept of justice for anyone and for anyone regardless of their gender. Islam is a religion that has freed the shackles of the tyranny of slavery, equality of rights and never exposes and highlights one anatomical community. Islam comes as a religion that spreads affection for anyone. (Mansour Fakih, et al., 2006: 11)

In elaborative terms, it can be said here that God has planned that between women and men there are differences and similarities. If God has created a variety of different organs in one human body, such as ears, eyes, mouth, hands, feet, etc. in different forms and functions, it does not mean that God has prioritized one organ from another. Like when the eyes are functioned, it does not mean prioritizing the eyes of other organs and may treat arbitrarily against other organs, because all the different organs of the body function according to their respective characteristics, and each organ cannot function individually, interrelated to give birth to life. Thus, every different organ must work together to support life and fulfill human needs.

Moreover, the biological organ of women and men basically have the same function satisfactorily. Not only the penis that can satisfy the needs of female sexuality, the female biological matter, vagina, of course, can satisfy the sexual needs of men. Both biological organs inherent in the women and men created to complement each other, and perform the function of breeding out for the next human generation. Although physical, sexual organs of men and women are different, but the differences should not be used as an excuse to discriminate and treat them differently in all aspects of life

The analogy above is used to understand the existence of differences that exist in humans, women and men. The differences that exist in the existence of women and men do not at all indicate that one occupies a superior and important position, and may treat it cruelly with another. The perfection of

human existence “only” occurs in a synergistic blend of women and men in harmonious relations.

The synergistic pattern of life has become the *sunnatullah* in every community, period, and generation of humans because God created human beings (man and woman) that are interdependent, interconnected, and complementary. There is no human who is perfect, born, and can live alone, without the presence of other humans (QS al-Nisa: 1; QS Al-A'raf: 189).

b) *Men's Superego Develop More Than Women*

As is it mentioned earlier, that Freud used two terms: Oedipus and Elektra complexes story. From both concepts, women are marginalized as the second sex and their superego never develop properly. Because women are not castrated, they do not develop fear of the father so that they did not internalize the values and laws of their fathers. Consequently, superego is not formed for women. Then, women are not able to develop morality that allows them to live in a society. Therefore, Freud decided the duties of women is in the home, being a wife and mother, not in the general public. Because women superego does not develop, the development of social cognition was also to be blocked. Girls will always be a weak human, who never learned to obey the father's laws, and finally unable to participate in the public sphere. Women only can stay in domestic region, namely home and be a wife and mother (Abramson, 1984: 96).

From the explanation above, Freud believed that human *superego* development (social moral adaptability) is strongly influenced by biological factors and childhood experiences. Freud had less

attention, if we want to say that he denied the role of the environment in the broad sense that also has contributed to the development of one's *superego*.

It is true that "biological predisposition" has an influence on the growth and development of human *superego*, but there are other factors, which should also be remembered. There are some other factors helping human shaping their moral and social behaviors in the future such as the role of the environment, education, and social relationships between children and parents and so forth. In other words, development of human *superego* can not be explained solely by their biological factors or congenital/descent (Heredity) but also by the process of learning, the social environment in which human was living and family treatment.

Embodiment of girls *superego* development is determined by the inner and outer individual that is called by the environment, with engineering impersonal and directive. In this case, a family environment and the surrounding communities have been shown to determine the level of quality and the future behavior of a student. Parents or family Factors especially the nature and circumstances will determine the future direction of development of the students they proclaim. The nature of parents (parent trait) is a distinctive style in the act, perceive, think about, and to treat the child. For example, the child who is not wanted (for example due to promiscuity), this would lead to attitude and treatment of parents who are refused (parental rejection). On the contrary, if the attitude of parents is overprotected to the children, it can also interfere with children's development. Behavior excessively spoil the child, according to research results of Chazen, et.al. (1983)

turned out to be closely linked to deviant behavior and social inability of children at a later date.

If reality shows that male's *superego* is more evolved beyond women, it must be considered as it was the social formation that strengthen families and the environment, not because of biological factors alone. However, if the patriarchal mindset internalized in the institution of family and community perspective, it can be sure that the access of women and men will also be differentiated from the beginning. The traditions of various regions showed that boy got better treatment than girls. This is influenced by social construction that put girls lower than boys in various life participation. The social construction is already embedded such persons into society in general. A general understanding, a man has the right and is supposed to have a free, gets wider opportunities than women. Demands and values which are determined by the public have necessitated a man to be smarter, richer, more powerful than a woman. As a result, all attention and treatment given to each of the two sexes, male and female are also adjusted and geared to meet these demands.

Special treatment for boys socialized in family education, where boys From the time they grew up, they had to be separated from their mother. They were not allowed to behave weepy, sensitive, emotional. Boys are constructed to be independent and assertive. While girls are treated differently. Girls amplified sensitivity. Girls are allowed to be spoiled, whiny and sensitive in domestic chores such as helping mothers in household chores.

The environment created within the family environment reinforces the social conditions that

discriminate between the sexes: girls and boys. The social conditions which in turn prepares boys for more tough, have a superego (social skills) in the public sector are better than women. Therefore, this reality is not present due to biological factors alone, but also is constructed by social factors (family), which then continued in the larger social sphere, such as society.

In other words, it can be concluded that the various social construction above actually came from the understanding and efforts were made, intentionally or not, to direct the men to be masculine and women as feminine. This understanding and businesses in the form of socialization patterns that run in evolution and ultimately affect their biological gender. The socialization in turn will affect the emotional development, vision, ideology and superego women in addition to the physical and biological. Socialization as it happens and is formed from an early age through four institutions, namely the family, school or formal education, mass media, and language.

If a girl gets an adequate opportunity to study political science, of course she would be a politician. Because she has a learning experience in the field of politics, she will never be a musician, even though her parents are musician. Another example, a group of people who live in slums with the ability of the economy under the average and no public facilities such as mosques, schools, and sports fields has proven to be fertile ground for the growth of juvenile delinquents. Children in this kind of environment did not have enough reasons to not be brutal, especially when their parents are less or are not educated.

In Islamic Psychology perspective, the role of the environment is also recognized as one of the determinants of the development of the human. Many verses of the Al-Qur'an describe the role of the environment, such as the hadith in which the Prophet said how parents influence of religion, morals, and general psychology of socialization and development of their children. This hadith is textual evidence that most famous of environmental influences on a person. This hadith mentioned: *"Every baby was born in fitrah condition. His/her parents who make her/him Jewish (if they are Jewish), Christians (if they are Christians), or Zoroastrian (if they are Zoroastrian). As a star is born perfect, do you see them injured at birth?"* (HR. Bukhari)

Another well-known evidence in this regard is that the Qur'an also showed that in the good lineage, there is also bring bad, evil, and cruel genes (QS. al-Saffat: 113). Thus, the genes of parents are not the only factors that determine an individual's personality. The merits of an individual's personality is highly dependent on complex factors, such as environmental factors, potential congenital, hereditary, even an act of God.

As a matter of fact, there are two theories in Psychology that are well-known in looking at women and men, namely the theories of Nature and Nurture (Florence & Paludi, 1993). According to Nature's theory, differences in the roles of women and men are natural. According to this theory, the biological anatomy of women that is different from men is a major factor in determining the social roles of these two sexes. Men become the main role in society because they are considered more potential, stronger, and more productive. Reproductive organs are considered

to limit the space for women to move, such as when they experience pregnancy, birth and breastfeeding, thus creating different functions, women play a role in the domestic sector and men play a role in the public sector. According to Nurture's theory, differences in women and men are not determined by biological factors, but are constructed by society. According to this theory, much of the value of gender bias occurs in society due to biological factors, even though it is actually nothing but the product of the socio-cultural community.

Islamic Psychology perspective does not expressly support one of the theories mentioned above. Al-Qur'an allows humans to sharpen their intelligence through interpretations. This indicates, that the backwardness of women from men, or vice versa, is not dependent on the nature or something given from God, but is caused by the choice (*ikhtiyar*) of human themselves. So good and bad luck are not related to gender factors. As Allah mentioned in holy Qur'an: *"Indeed, Allah will not change the condition of a people, before the people themselves change what is in themselves"* (al-Ra'd: 11). From this verse above a conclusion can be drawn that the one who determines how the future of humans is humans themselves and it is not possible for other people to do that or even for their sexes. Because in Islam, women and men have been given the same potential to be able to act and charity synergistically in the principles of partnership, cooperation, mutual help, mutual support, mutual reinforcement in a life in society (QS. Al-Nisa: 7, 32-34,155). There is no difference also in the level of intelligence and thinking ability and effort between the sexes. Al-Qur'an praises the *ulul albab*

which is the one who remembers and thinks about the events of earth. Recitation and thought can lead humans to know the secrets of the universe. Ulul albab is not limited to men, but also women, because after al-Quran describes the character of ulul albab, it stressed that *"their Lord granted their request by saying; "Surely I will not waste the deeds of the charity among you, both men and women"*. (Ali Imran: 195). This means that women are equal to men in their intellectual potential, they can also think, learn and then practice what they live from remembrance to Allah and what they think of this universe.

Islamic history has also recorded several names of privileged and superior women, who have been able to develop their superergoes and take part in the public world such as Khadijah, Aisyah, and Fatimah, and only a few men equal their position. There were no men, except the Prophet Muhammad and Ali who reached the position of al-Zahrah, except Fatimah al-Zahrah who exceeded his sons. Similarly, the resilience of Khadijah, nicknamed "al-Kubra", and the ingenuity of Aisyah who gave birth to thousands of hadiths compared to, for example, Abi Hurairah ra, a male friend who always followed the Prophet throughout his life (Mutahhari, 1986: 98)

c) *Women Are Easier To Be Neurotic Than Men*

As is it explained before that in the process of changing the object of love from the mother to the father, women sexual gratification changed from the clitoris to the vagina. in Freud's view, clitoris is an active sexuality while the vagina is something passive, requiring the penis to achieve satisfaction. So when the girls divert the object of love to the

man, they lose their masculinity (active) and begin to take on feminine values (passive)(Freud, 1963: 11). The transfer of the clitoris to the vagina can be a forerunner to the emergence of neuroticism (a psychiatric disorder) for women, if women can not pass it well (Horney, 1937: 45).

Freud's thought above is full of misogynistic perception on women potentions. Freud 's thought above seemed not at all favor to the development of women. Freud is very pessimistic in appreciating the basic potential of women. As we believe that both men and women are humans who are not always going to be dominated by biological drives to problems, anxiety, neuroses, or to a universality of personality. Women are unique creatures, full of potential, and the capacity and the desire to develop their potential.

In Islamic Psychology perspective, men and women are undifferentiated. Both sexes have the same equality as well as the potential capacity to achieve the highest stratification in front of God. Both have the potential and the opportunity to be an ideal creature (*'abd*). Al-Qur'an asserted that (1) men and women alike as slaves, (2) men and women alike as *khalifah*, (3) men and women accept primordial agreement, and (4) male and female have potentions to get achievement. The distinguished between creatures, in the holy al-Qur'an is at the level of piety to God, not on gender differences or ethnicity.

There is not a single verse of al-Qur'an which indicates that Allah created women from material which is lower than material for men. There is not one verse al-Qur'an which shows that the dignity, and the degree of women are parasites and lower than men. In addition, there is not a single verse of al-Qur'an

that underestimates women as neurotic creatures related to differences in character and physiological structure. Al-Qur'an clearly says that Allah created women from men of the same substance or entity as men. Regarding the creation of Adam, Allah said: *"Your Lord has created you from one soul, and from him God created his partner"*. For the creation of all humanity, God says: *"God created your partner of your own kind"* (QS. Al-Nisa [4]: 1).

The Qur'an has demanded women and men to realize a good life (*hayatan thayyibah*) by carrying out positive work, as Allah says: *"Whoever does good works, both men and women in a state of faith, Then, for we will give him a good life, and indeed we will reward them with a better reward than what they have done"* (QS al-Nahl: 71). This verse emphasizes that men and women in Islam get the same reward and that righteous deeds must be accompanied by faith, as is it mentioned in QS. Ar-Ra'ad: 28: *"(ie) those who believe and their hearts are assured by remembering God. Remember, only by remembering God is the heart satisfied."* In terms of getting a reply, the Qur'an has affirmed that women and men have the same right to obtain appropriate rewards for the work done as Allah's says in QS al-Ahzab: 35: *"Besides, God "Men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth, and who who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and who is fast and women who are fast, and who are their modesty, and men who remember Allah much and women who remember - Allah is prepared for them forgiveness and a vast reward"*.

The further meaning of verses of al-Qur'an above show that both men and women are basically the same who are born with strengths and weaknesses. Moreover, inferiority and superiority are the strengths and weaknesses that are owned by both sexes; boy and girl. Does not human infantile experience on powerlessness and "inferiority" become the source of human's lifetime to struggle in general against the feeling of powerlessness? In an effort to achieve superiority, the experience of un-empowerment is merely specified by the fact that some people have a penis, and some others have a vagina.

In addition to have a weaknesses, every human has "creative potention" which provides a number of possible meanings of the "destiny" of human biological. Humans are a species that is shaped more by the outlook of human themselves about the future rather than always conditioned by their past. Human biological organs is definitely a destiny of human when they were merely the material used to form the human into the uniqueness of each and not to respond with a discrimination.

Neurotic behavior, of course, can occur and can be lost, but, when this happens, the result of force (impulse) of sosial conditions that occur during early childhood. This condition can also fulfill or frustrate the children's needs for security and protection. If this condition thwart these needs, the result is a neurotic behavior. So, neuroses and problems is not a condition which must be received by women. Women can avoid it, because women have the capacity to consciously shape and change their personality, individuals and social environment in the vicinity, including the neurotic that would happen. One alternative to get out

of the neurotic, as disclosed by Horney, is to provide the right conditions in childhood. Horney (1937:53) asserted, when children are raised in homes that provide protection, trust, love and acceptance, then the neurotic condition in children during adulthood will be easily minimized.

In addition, women themselves have the ability of self-development. Women were armed by the Creator with self-analysis and self-knowledge to be able to discuss and debate on the possibility to take choices, to dynamically change for the better personality. Each female is capable of forming her own life and achieves self-realization.

In other words, it can be said that the neurotic behavior of course is existed. There is no universal stages in the development of childhood and the conflict is inevitable. Neurotic behavior is not settled, not an innate talent in the formation the childhood, but it is flexible. Therefore, it can be prevented by good childhood conditions. In childhood there are two vital needs: the need for a sense of security and satisfaction. Both are universal and very important drives. But the sense of security is more important than satisfaction. A number of basic physiological needs included in the more modest needs. Humans need a certain amount of food, water, sexual activity, sleep, etc. Of course, both infants and adults can not live long without the those physical biological needs, but it is not a main element in the formation of personality. What is the important thing in the development of human personality is that was stated by Horney, namely the need for security, which means protection and freedom from fear. Human sense of insecurity and fear will determine whether or

not the normal level of personality development. And children sense of security is socially very dependent on the treatment they received from their parents. The ways parents weaken or prevent a sense of security show that warmth and affection towards children are existed. Children can last against things that can cause trauma as long as they are loved, so that they feel safe. Vice versa.

From this idea seems, that Freud's theory is so influenced by patriarchal conditions in which he lived. Patriarchal society which stipulates that women are determined and maintained by men who have the privilege to reach the grandeur of male domination. That is true, as long as there is patriarchy, "neurotic" will continue to exist. Because women who suffered "neurotic" is solely a woman who had been prevented by patriarchy in their efforts to overcome the feeling of helplessness of the childhood. And in this context, Freud contributed to oppression against women. Instead of "helping" women and children who are depressed to adjust themselves to the status quo, and push them to fight, Freud actually performed symbolic violence through his theory to imprison women and children in "sweet home".

d) *Some stereotypes of women as Residual effects of Penis Envy*

Freud's concepts on Penis Envy presented some stereotypes for women such as (1) women will become narcissistic. They have a strong desire to be loved. (2) women will face the empty/loneliness so that they will always focus on their physical appearance. An attractive physical appearance becomes a tool to cover its shortcomings on the penis which they don't have. (3) women have a big and exaggerated ashamed. So

that they needed a private room to change clothes because they were embarrassed for having enis that have been castrated (Rueuben Fine, 1963: 72).

Some difference responses on womens attitudes described above in terms of gender are also called stereotypes. The negative stereotypes of course detrimental to women. Because if there are women who do not conform with the labeling, they will be issued and buliied by people surround them. For example, girls who have aggressive attitudes and do not like to dress considered as less feminine. they will Often get burlesque as masculine or not seldom become the target of violence from their friends.

These stereotypes also has an impact on parenting. The daughters are educated unequally and asked to perform the role of gender. So, when they did something which are not in accordance with what is desired, they will feel depressed. For example, because their fathers wanted their daughters to be soft and not aggressive, they would enroll their daughters join to the traditional dance, however, the daughters did not like and more interested in learning martial arts. But their fathers thought it was too masculine and tomboyish. The daughters, then, became depressed.

Therefore, now is the time we begin to learn to no longer conduct gender stereotypes. Men and women are equal, both in terms of feelings, behaviors, jobs, roles and functions within the household and society. We should respect others and not judge them because they have the uniqueness of each person respectively. When the opportunity and study room and space communications equivalent is built, at least we can reduce the gender gap of women and men.

And if the reality of real life, there are many

women who have an inferior attitude in responding to life, it is not derived from women's awareness of castration on biological organ, or even legitimacy of Islamic guidance, but more because of the awareness of women will own social subordination. As disclosed by Tong (2009: 9), social powerlessness of women to men with little relation to the facts of biological women, and is associated with the interpretation of cultural and social construction of the biological facts. In other words, the patriarchal culture has forced women to be inferior, passive and feminist. Inferiority, femininity and sexual passivity of women is not a natural thing, but simply the result of social dependence of physical, economic, emotional women for this man. Passivity of women as the product of a series of men and women who are not symmetrical, which in this case, the constant adherence to the authority of men led women have ego weaker than men, have feelings of guilt and inferiority.

It can be said elaboratively, that gender identity, gender behavior, and sexual orientation of women (and men) are not the result of a biological fact, it is the result of social values. Biology is not destiny that women are always conditioned to be able to play only in the private sphere. The absence of female penis becomes important only because people are more likely to favor men than women socially. The identity of the woman and the man did not appear on the biology of men and women who regularly, but it appears the idea of social change on a continuous sense of being male and female.

Freud's view above, of course, is very pessimistic in looking at the existence of women's sexuality. it can be seen clearly, that in constructing his concept,

Freud ignored a lot women's abilities and their real experiences. His theoretical experimentation was merely built on the basis of male's life experience and subjectivity of thought which were highly misogynistic. Freud has released women from all over the explanation of their existence and potential. In Freud's construction of knowledge, women have been excluded from science and were never included in the explanations about it. Helplessness of women are explored and dictated: made into an object of study.

Freud had initiated psychologists and society after his life, that gender inequality is a necessity that comes from childhood experiences of both sexes. His point of view effected to not only the way men see themselves as masculine, and women see themselves as feminine, but also the way the public perceived that masculinity is better than femininity. Instead of providing a new understanding, Freud, is considered by the Feminist Psychology, assumed even perpetuate inequality relationships between men and women. Freud's explanation above gave a way and moreover inspired men to subordinate women.

Based on Islamic Psychology perspective and by laying out some evidence of the word of God that recognizes the human existence of women and men as mentioned in the previous point above, it may be able to straighten out the understanding and assumptions that have been misogynistic and biased in imagining women. With a correct understanding of the human existence of women and men, we are able to face a variety of false stereotypes and biased imagery. To understand women's psychology with an Islamic perspective must be returned normatively to the idealized in the Qur'an and must try to understand

it "critically" and proportionally, free from negative and misogynistic tendencies, in order to capture the moral message of the Koran in the principle of justice for humans, as a reflection of a light beam of God's justice.

It is because there is no trace of "one verse" in the Qur'an which states, supports, let alone justify the view that the dignity, and degree of woman is lower than men. The necessity to view women's human dignity in accordance with the idealized in Islam requires that a synergic life be built between women and men, both in family life and in society. This necessity is based on several normative verses which are reflected in some of the evidence of the word of God as follows: (1) In terms of service. The value of service between women and men is similarly reviewed based on his devotion, as QS. Al-Hujurat: 13, "O man, indeed We created you from a man and a woman. Surely the most noble by Allah is only the most be devoted among you." Likewise, both women and men have the right to enter heaven, both are allowed to participate and compete to do good, serve the community, the state and religion, as Allah says: Who does good deeds, both men and women in a state of faith, we will surely give him a good life and indeed we will reward them with a better reward than what they have done (Surat al-Nahl: 97). Likewise, QS. Ali Imran: 194; QS. Al-Taubah: 71 and QS. Al-Ahzab: 35.

5) *Oedipus and Electra Complexes*

Instead of that, Freud's concept of the Oedipus Complex is not real. Many theorists and scientists such as Rudnitsky (1987: 55) who do not agree with the concept of the Oedipus Complex as lifted

from the Greek myths and fairy tales that are not clear for its originality and never existed in real life. Nevertheless, Freud had his own reasons why Oedipus Complex is considered highly relevant to real life and the psychosexual development of boys. Freud thought that fairy tales and myths is actually a thing that reflects the collective unconscious of man, and is something fundamentally truths veiled in real life. Fairy tale is also an expression of the human past experience repressed unconscious. Theorists deny that the fairy tale is a collective unconscious repressed unconscious sphere (Robert E. Bell, 1991: 177). Fairy tale is the fruit of human imagination and creativity that has nothing to do with the actual conditions explicitly.

On the other hands, the concept of Electra Complex is only as a supplement. Oedipus complex is a concept created by Freud deliberately and mature. Meanwhile, to complete his theory, he created electra complex which is really only intended as a complement Oedipus theory to be considered as a theory that is not biased. In fact, feminists do not necessarily agree with the Oedipus complex, especially with electra complex that has obviously only a theory created to complement the Oedipus complex.

In Islamic Psychology perspective, Among the ways of thinking that deviate from the truth is to believe in myths. Believing and relying on myths (lying stories) as it done by Sigmund Freud is one of the ways of thinking and arguing with musryik people, who do not use their minds and hearts to seek and practice the truth.

Islam is a religion that glorifies the truth. The truth in Islam comes from the revelations of

Allah such as the Qur'an and al-Sunnah. Islam also glorifies knowledge and forbids anyone to believe in a concept that was born without a valid foundation of knowledge. Allah Ta'ala said in holy Qur'an: "It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver" (QS. al-Baqarah: 147)

The verses of the Qur'an above show that there is no objective truth about everything to be able to understand an event except through the revelations of God; the Qur'an and al-Sunnah. Trust originating from revelation can provide a satisfying answer for those who believe. Of course, the answer of the Al-Qur'an will never satisfy those who believe in myths and those who believe in logic, but the weakness of myth and logic provides momentum for revelation to be a viable alternative.

The criticism of al-Qur'an towards belief in the actual myth has been stated in al-Baqarah: 170 about the story of dialogue with non-knowledgeable people in the Qur'an. "And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?" (al-Baqarah: 170).

The explanation in the verse above is not a criticism of tradition but a criticism of mythical ways of thinking, namely beliefs that only follow tradition without knowing the background of the tradition, so for some people following tradition means following it by swallowing it completely without clear knowledge of the tradition.

Al-Qur'an actually praises the ability of the mind to achieve the truth, but still the mind will not be able to achieve absolute truth without the guidance of

revelation. Revelation reported that sinners felt great regret for not using their minds so that they did not know the truth (QS. Al-Mulk: 15), but even though reason can lead to truth, reason in carrying out their thinking activities is often interfered by ego and elements of human subjectivity so the conclusions obtained are often made for self-interest. In addition, reason also has other weaknesses that obscure the conclusions of truth.

C. Closing

From those explanation above, it can be concluded that Freud's theory on Human Psycho-Sexuality is very bias and patriarchal. Some bias genders constructed In Freud's concept on human Psycho-Sexual Development are (1) Anatomy is destiny; (2) Men's superego develop more than women; (3) women are easies to be neurotic than men; (4) some streereotypes of women as residual effects of Penis Envy; and (5) the theory of Oedipus and Electra Complex.

Freud's thought on human psychosexual development above is definitely influenced by social and cultural conditions in which Freud was born. Hence, according to Betty Freidan statement, Freud's notion is formed by the culture which he described as a Victorian and patriarchy; social and cultural conditions in which the male figure is the dominant figure over women in various ways (Susan Oliver, 2008: 34). Men are the most superior human types. When co-opted by the mainstream thinking patterns and patriarchal Victorian view of the above, it can be ascertained if then Freud's concepts looked more exalting the male figure and despise the existence of women. With this condition, of course standpoint of Freud's thought is a scientist who is not able to think objectively, because he got some difficulties to

release the standpoint of patriarchy in each postulate and theory. However, Freud's explanation is intended to open up a more comprehensive understanding of the concept of sexual development, in particular the concept of Freud's Penis Envy. Hopefully, through this study, psychologists after Freud do no longer make mistakes in using Freud's theories, no longer discuss the development of the theory of women with male development. Because if it is done by generalizing Freud's theory for all women and men, they will have actually done a methodological error.

In Islamic Psychology Perspective, humans are essentially the same. There is no number one or two, the first sex or the second sex. The essence of the *Tawheed* teachings in Islam abolishes all barriers to discrimination and subordination. The Qur'an does not give priority to certain sexes. Men must not be condescending to their female relatives. Likewise women should not be apathetic and absorbed in themselves so they do not know what their male siblings do. They must not hurt each other and demean other sexes. They must work together, help each other and work hand in hand to achieve common ideals. All human beings without their sex differences have the same potential to become *caliph fil ard* (QS. Al-Nisa', 4: 124 and S. al-Nahl, 16:97). Because the measure of the glory of a human being in Islamic psychology lies in the quality of his faith, without distinguishing his gender (QS. al-Hujurat: 13). The assessment that piety is solely the prerogative of God Almighty should lead to the understanding that humans are not entitled to judge, humans are only instructed to compete as much as possible in good deeds (*fastabiqul khaerat*). Consequently, women and men both have the potential to be the most pious human beings.

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