

Understanding Sigmund Freud's Psychoanalysis: From Libido to God

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ABSTRACT

Sigmund Freud is one of the most influential figures in psychology, particularly in the field of personality psychology. His psychoanalytic theory introduced two revolutionary theses that challenged contemporary intellectual, aesthetic, and moral beliefs. First, psychoanalysis posits that the unconscious mind plays a dominant role in shaping human behavior, overturning the conventional view that mental activity is always conscious. Second, it asserts that instinctive drives—especially sexual impulses—are fundamental to human motivation and a primary source of anxiety and psychological disorders. However, Freud also regarded instincts as a vital source of energy for personal and cultural development. This paper provides a comprehensive overview of Freud's psychoanalytic theory, tracing its development from core concepts such as libido, personality structures (id, ego, superego), defense mechanisms, psychosexual development, and dream interpretation to his critical views on religion and God. Using a qualitative literature review approach, this study synthesizes Freud's key writings and secondary scholarly works to present a coherent and integrative understanding of his theoretical contributions. The analysis demonstrates how Freud's ideas not only shaped modern psychology but also influenced philosophy, culture, and the study of human behavior. His work remains a foundational reference for understanding the dynamics of the unconscious and its manifestations in individual and social life.

Keywords: psychoanalysis, the subconscious, instincts, sexual drive, anxiety, God and religion

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INTRODUCTION

Psychoanalysis is Sigmund Freud's personality theory, which is very well known in the world of psychology. Feist & Feist (2009) mention three things that make Freud's theory of psychoanalysis interesting: first, the two basic themes of psychoanalysis—namely sex and aggression—are two very popular subjects in society; second, his theory was disseminated by his followers, who admired Freud as a hero; and third, Freud's brilliant language skills allowed him to present his theory in an interesting style.

Freud considered the personality to be an energy system, like a steam engine. According to him, instinctive impulses produce psychic energy, which energizes the mind and is steadily suppressed until released either directly or indirectly (Connolly, 2016; Hawkins, 2020; Hollins, 2020). For example, the energy built up from sexual urges can be released directly through sexual activity or indirectly through other behaviors, such as sexual fantasies, gardening, or painting (Barratt, 2019; Blycker & Potenza, 2018; Kimmel, 2017). Instinct is the source of energy for personality development. Instinct, or Id, exists in the Id as the main source of psychic energy for the human personality (Hall, 2020).

Psychoanalysis is a procedure or technique for the medical treatment of neurotic patients. In psychoanalytic techniques, the therapist frankly explains the difficulties of this method, its long duration, and the efforts and sacrifices required (Alexander, 2023; Berne, 2016). Therapists also do not promise that the therapy will be successful and emphasize that its success depends on the patient's condition, understanding, adaptability, and perseverance (Freud, 1981). Psychoanalytic techniques prioritize the exchange of thoughts and words between the patient and the analyst (Donovan, 2018; Stern, 2017). The patient talks and recounts past experiences, current impressions, complaints, confessions of hopes, and emotional impulses. The analyst listens, tries to direct the patient's thought process, encourages and guides attention in a certain

direction, provides explanations, and observes the reactions of understanding and rejection that arise in the patient (Davis & Musolino, 2024; Kiesler, 2017; Shea, 2016).

With psychoanalytic techniques, Freud showed that previous sciences—such as philosophy, medicine, experimental psychology, and descriptive psychology—had not been able to explain or overcome the problems faced by humans, namely mental or emotional disorders. According to him, human mental disorders can only be properly understood in a therapeutic setting, when analysts discover that many physical diseases are influenced by psychological factors (Clark et al., 2017; Kring & Johnson, 2022). Psychoanalysis addresses a flaw that other sciences cannot overcome: finding the logical basis for the relationship between physical and mental disorders (Bateman et al., 2021; Kring & Johnson, 2022).

Freud introduced two basic theses of psychoanalysis that challenged intellectual, aesthetic, and moral beliefs (Bateman et al., 2021; Glover, 2018). The first thesis is that psychoanalysts hold that most of human life is influenced by the subconscious. Previously, people believed that all mental activities were conscious and rejected or ignored the role of the unconscious in human behavior. Freud believed that the unconscious world plays the most important role in human life and paves the way for a new orientation in the world and in science (Freud, 1981). The second thesis of psychoanalysis is that instinctive impulses—which, according to Freud, are generally sexual impulses in both a narrow and broad sense—play a very large role and cause anxiety and mental disorders. According to Freud, the sexual instinct made a great contribution to the development of the highest culture, art, and great works of humanity. These sexual instincts often appear in the form of sublimation to be socially accepted (Freud, 1981). For Freud, many of humanity's monumental works are the result of sublimating sexual energy so that they can be accepted by society, such as paintings, sculptures, multistory buildings, dramas, and poems.

This article offers a comprehensive and systematic synthesis of Freud's key psychoanalytic concepts—from libido and personality structures to dream interpretation and his critique of religion—in a single, cohesive framework. It uniquely integrates Freud's biographical influences with his theoretical developments, providing a clear narrative that links his early clinical insights to his later philosophical and cultural critiques. Additionally, it presents Freud's often-overlooked views on God and religion as a natural extension of his psychoanalytic system, offering readers a holistic understanding of his intellectual legacy.

This research aims to explain in detail the richness and courage of Sigmund Freud's psychoanalytic theory, from his views on sexuality to his views on religion and God. This study is expected to benefit students and academics in psychology, philosophy, and religious studies by providing a clear and integrated overview of Freud's psychoanalytic theory. It may also serve as a reference for clinicians and counselors seeking to understand the historical foundations of psychodynamic approaches. Furthermore, it encourages critical reflection on the intersections between psychology, culture, and belief systems.

RESEARCH METHOD

This research used a qualitative research method with literature review techniques. This study seeks to understand Sigmund Freud's psychoanalysis by summarizing reviews of Freud's theories in books or articles either directly from Sigmund Freud or from other authors. These theories are explained using descriptive-analytical methods to help readers understand Sigmund Freud's views on psychoanalysis and human personality.

Data analysis was carried out using descriptive-analytical and content analysis methods. The collected materials were carefully examined, categorized, and interpreted to identify core themes, conceptual relationships, and theoretical developments within Freud's work. The analysis process included: (1) identifying key psychoanalytic concepts, (2) tracing their

theoretical evolution across Freud's writings, (3) comparing interpretations from different scholarly perspectives, and (4) synthesizing the findings into a coherent narrative that explains Freud's psychoanalytic system from libido to his critique of religion. This methodological approach allows for a deep, contextual, and integrative understanding of Freud's contributions to psychology and philosophy.

RESULT AND DISCUSSION

Curriculum Vitae

1. Freud in the family

Sigmund Freud was born in Freiberg, Moravia, on May 6, 1856 and died in London, September 23, 1939. Freud came from a middle-class Jewish family. He was the eldest child from his father's second marriage to a woman who was still 20 years old. Freud lived in a family with step-brothers of very different ages. One of his half-brothers was married and had children, so Freud who was still a child had become an uncle (Freud, 1981).

His father was a wool merchant and had financial difficulties when Freud was born. His father decided to move to Leipzig, Germany, when Freud was only 3 years old. When Freud was 4 years old his family moved to Vienna, Austria (1860). Freud lived in Vienna for almost 80 years (Schultz & Schultz, 2015). Freud felt it was suitable to live in Vienna. His father was a harsh and authoritarian man. Freud was hostile to his father and felt himself superior to his father from the age of 2. His mother was a beautiful person and protected and loved Freud. Freud felt close even sexually to his mother. This situation then led to the emergence of the theory of *the Oedipus complex*, which is the tendency of boys to love their mothers and compete with their fathers for their mother's love. Freud was his mother's favorite son. His mother was sure that he would be a great person. Freud since childhood has shown an extraordinary level of intelligence and is strongly supported by his parents in learning.

Freud married Martha Bernays in 1886 and had 6 children (Mathilde, Martin, Oliver, Ernst, Sophie, and Anna). Among her 6 children, only Anna followed in Freud's footsteps in developing the theory of psychoanalysis (Freud, 1981).

In 1938, the Nazis occupied Austria and Freud, a person of Jewish descent, had to seek refuge in Britain. A year later, Freud died in London, England, due to his worsening oral cancer (Schultz & Schultz, 2017).

2. Meetings with important figures

Freud earned his doctorate in medical science in 1881. Freud established his practice as a clinical neurologist in 1881 and began his exploration of the personalities of people with emotional disorders to support himself. Four years later, Freud studied for approximately four months in Paris with psychiatrist Jean Martin Charcot, a pioneer of hypnosis techniques to overcome hysterical disorders. From Charcot, Freud also recognized the power of human sexual drive as a force that underlies many of the problems of patients with emotional or psychiatric disorders.

Freud also formed a friendship with Wilhelm Fliess, a doctor in Berlin from 1887 to 1902. His correspondence with Fliess was published after Freud's death and clarifies the development of Freud's thought, especially about the beginnings of the theory of psychoanalysis (Freud, 1981; Feist & Feist, 2009). After Freud began to disagree with Breuer, he again discussed with Wilhelm Fliess and became more familiar with him.

Another figure who also influenced the development of Freud's thought was Josef Breuer, a famous doctor from Vienna who was 14 years older than Freud. Breuer taught Freud about the method of catharsis, which is the technique of eliminating the symptoms of hysteria by saying everything that is felt. While using the cathartic method, Freud then gradually found a new technique to replace hypnosis, namely free association (Feist & Feist, 2009). Together with

Breuer, Freud produced a work entitled *Studies on Hysteria*. In this book, Freud introduced the term *psychical analysis* which was later changed to psychoanalysis as the official name for Freud's approach.

Instinct As A Source Of Energy

Freud viewed instinct in a positive way, as a source of energy. Instinct is a natural element in humans that directs human mental processes such as observing, remembering and thinking (Hall, 2020), and driving human behavior and determining goals (Schultz & Schultz, 2017). Freud used the German word *Trieb* for instinct which, according to Feist & Feist (2009), is more accurately translated as a driving force or stimulus in an individual or also called impulse. Motivation plays a role as a motivational force that resides in humans (Feist & Feist, 2009).

Instinct has resources, drives, and goals. The most important source of instinct is physical needs and desires. This need creates tension and generates energy to act. For example, hunger causes the instinct to eat and gives it energy. This instinct moves mental processes such as observing, remembering, and thinking towards a goal. Hunger makes people look for food. The goal is to relieve tension and satisfy physical needs. The eating instinct, for example, is to eliminate hunger, so that a calm condition is created. In addition to the final goal (internal aim), namely calmness/satisfaction, according to Freud there is an intermediate goal (external aim), namely getting food and eating it (Hall, 2020).

According to Freud, instinct consists of two types, namely the sexual instinct (Eros) or the instinct for life and the instinct of aggression, distraction (*thanatos*, death). These instincts come from the Id and are controlled by the ego. Each instinct or impulse has its own psychic energy.

1. Libido

Freud called the sexual instinct or life instinct as libido. Libido is developmental and growth-oriented. Life instincts serve all things that are geared towards the survival of an individual or species by trying to meet physical needs such as eating, drinking, air, and sex. Libido energy can be channeled to objects, which Freud called *cathexis*. The most important instinct of life according to Freud is sex in a broad sense. Freud did not narrow sex to activities related to the genitals but to all activities directed at the pursuit of pleasure. Freud said that man's basic tendency is to seek pleasure and avoid suffering or pain. Sex for Freud was the main motivation of man. The erotic desire of humans to seek pleasure is centered on the erogenous zone (the area that produces pleasure) which is the mouth, anus, and sex organs (Schultz & Schultz, 2017). However, Freud believed that the entire human body contains sex drive or libido (Feist & Feist, 2009). The entire human body is an erogenous area, a source of pleasure.

2. Aggression

In addition to the instincts of life, Freud also introduced the death instinct. Biologically, all living things undergo a process of decay or aging, and die. According to Freud, every human being has an unconscious desire to die. The main element of the death energy is the aggressive impulse that Freud understood as the instinct to die but which is often directed at other objects, not at oneself. This impulse motivates humans to perform actions such as destroying, conquering, and killing. Aggression for Freud is just as appealing as sex/libido drives. This theory emerged towards the end of his death as a result of a reflection of his own unpleasant life experiences during the first world war (Schultz & Schultz, 2017; Feist & Feist, 2009).

The main goal of aggression is self-destruction or death because every human being wants to return to his original state as a dead being. Aggression drives appear in many forms of behavior such as mocking, gossiping, sarcasm, belittling, laughing, and enjoying watching others suffer. Everyone has a tendency to aggression and this explains why there are wars, atrocities, and murder in the name of religion (Feist & Feist, 2009).

Personality Level and Structure

Freud initially divided personality into three levels: *conscious, preconscious, and subconscious*. Freud believed that the main driver of human life was the unconscious or subconscious forces. The level of consciousness is the smallest part of the human personality that is a small part of the thoughts, sensations, and memories that exist in human consciousness at all times. According to Freud, the personality or the human mind is like an iceberg in the ocean. Consciousness is the tip of the iceberg visible on the surface. The most important according to Freud is the level of the unconscious, which is invisible and exists below the surface. The subconscious is the focus of Freud's psychoanalysis. In the subconscious layer there are instincts, all the desires, the energies that direct human behavior. Between the two levels of personality there is the pre-conscious level which is the repository of memories, perceptions and thoughts that are not currently conscious but can be easily summoned to consciousness. For example, we forget the name of our friend for a moment, and then we can remember it again.

Freud later introduced his theory of personality structure to complement his view of personality levels. According to Freud, personality consists of three systems, namely, id, ego, and superego. In a healthy individual, these three systems are unified and harmonious so that individuals develop efficiently and are able to adapt to their environment. If these three systems are not harmonious, then the individual cannot adjust to the environment and his personal development is hampered (Freud, 2020).

1. Id

For Freud, the Id is the essence of personality and its unconscious nature, and is in the physical domain of man. Id has no connection to reality. The subconscious for Freud is the most important force in the human personality. The Id lies in the subconscious layer. The main function of id is to reduce tension by satisfying human physical desires. Id works based on the *Pleasure Principle* and is referred to as the primary process in human life. Newborn babies live entirely on id impulses and limit the roles of ego and superego. Babies seek the fulfillment of needs without caring about ego and superego (Feist & Feist, 2009).

Id is the source of instinct and libido. The id is the source of energy for the other two components of personality. The Id is in charge of fulfilling all the physical needs of humans. When a need arises, tension arises, and id works to satisfy the need to reduce tension. That way, id can increase pleasure and avoid pain. For id, all needs must be met immediately and do not tolerate delays of satisfaction for any reason. When the body feels hungry, it immediately acts to satisfy that hunger by looking for foods that can relieve hunger immediately (Schultz & Schultz). Id cannot withstand tension, he is pushy, impulsive, irrational, asocial, selfish, amoral, and pleasure-first (Schultz & Schultz, 2017; Freud, 2020). When Id acted he didn't think, he just imagined, and acted. Id don't think about delays due to inappropriate situations, places, or times. A person who commits rape, kills blindly, throws a car or window with stones, robs, riots, is completely controlled by the id (Freud, 2020).

The Id is more closely related to the body and its processes than to the outside world. According to Freud, the Id is a true inner reality, a primary subjective reality, the inner world that exists before the individual knows and interacts with the outside world. Freud believed that from the beginning humans had an idea of an object, such as food, without having to learn to associate food with hunger. These images are the result of experiences that are repeated and experienced by individuals from generation to generation and stored in the id (Freud, 2020).

2. Ego

The second personality system is the ego. The ego is the rational dimension of personality and has the ability that Freud called a secondary thought process. The ego does not aim to thwart the impulse of id, but helps the id reduce the pressure while paying attention to reality

or situation. The ego is aware of reality and decides what and how the id impulse can be satisfied. The ego determines appropriate and generally acceptable times, places, and objects to satisfy the desires of the id. The ego does not prevent the need for id, but delays and directs it to conform to reality. The ego works based on the *principle of reality* (Schultz & Schultz, 2017). The purpose of the ego reality principle is to delay the channeling of the id's instinctive energy until the real object that will satisfy the id's needs is found or produced. The ego must be able to withstand the tension of the id until that tension can be relieved by a reasonable behavior (Freud, 2020).

Ego is like a horse rider who drives a horse that is rude and sometimes brutal in order to be docile and directed (Schultz & Schultz, 2017). The ego controls and governs the id and superego and maintains relationships with the outside world for the benefit of personality development. If the ego is able to do its job wisely, then there will be a harmony of relations between the id, the superego, and the surrounding environment. On the other hand, if the ego yields too much to the id, the superego, or to the outside world, there will be an irregular situation (Hall, 2020)

The thinking process that occurs in the ego is called a secondary process because it arises after the primary process of id. The process of finding or producing objects that can satisfy desires is referred to as a secondary process. The secondary process involves a thought process to determine an action plan to meet the needs of id by testing the reality of whether it can be done or not. The secondary process in the ego solves what the primary process of id cannot do, which is to distinguish the world of subjective mind from the world of objective reality. This mechanism is referred to as *identification* (Hall, 2020). The ego thus attracts the id in relation to the outside world through careful observation. By applying the principle of reality, carrying out the functions of secondary processes, and paying attention to the role of the outside world in one's personal development, the Ego encourages the growth and refinement of mental processes such as observation, memory, thought, and behavior.

3. Superego

The third institution of personality is the superego which is the moral dimension of personality. The superego works on moral *principles*. The superego represents the ideal world more than the real world. The superego comes from the rules that parents instill in children about what is good, what is godly, what is bad, and what is evil. These parental moral teachings are instilled by children so that they replace their moral authority and are used to control their behavior. Thus, the human individual not only learns that he must submit to the principle of ego reality, but also that he seeks to behave according to the moral teachings of his parents (Hall, 2020). The moral side of this personality is learned when the child is 5 or 6 years old (Schultz & Schultz, 2017).

The superego consists of two parts, namely the ego-ideal and the conscience. The ideal ego is a child's understanding of what is morally good by parents. For example, if the child is constantly given praise or appreciation for living a clean life, then cleanliness will be one of the ideal for him. Conscience is a child's understanding of what their parents think is not good or evil and therefore they get punished. Experiences of punishment form a conscience about what is morally wrong and should be avoided in order not to be punished. If the dirty behavior of the child gets punishment from the parents, then the child will learn that dirty is something bad (Hall, 2020).

The reward and punishment can be physical or spiritual. Physical rewards are objects such as food, candy, or toys. Spiritual appreciation is a compliment that means the love that parents show for their children. Physical punishment can be in the form of a blow to the body or by not giving the desired item. Inner punishment is in the form of withdrawing love from parents or rejection, anger which means taking love from parents (Hall, 2020).

Children learn moral rules that result in acceptance or rejection, praise or anger. They internalize the moral teachings of parents and make them a personal moral standard and a tool for self-control. This causes the appearance of guilt in individuals when doing or thinking something that is contrary to the established moral teachings.

The superego works mercilessly and insists on achieving moral perfection. Superego is different from id. He not only aims to delay the demands of id to seek pleasure but to block those demands, especially those related to aggression and sex. The superego does not seek pleasure like the id, nor does it take into account the principle of reality like the ego. He was only striving to achieve moral perfection. The superego, like the id, does not compromise in terms of its demands (Schultz & Schultz, 2017).

In personality dynamics, the Ego is stuck in the middle and faces great difficulties, depressed not only from the id and superego but also from reality or the external environment. It is this stressful situation that gives birth to anxiety in individuals and forces the ego to do defenses to overcome anxiety.

Anxiety

One of the important theories in Sigmund Freud's psychoanalysis is the theory of anxiety. Anxiety plays an important role in the development of an individual's personality. Freud defined anxiety as fear without an object. Anxiety is a feeling, affection, unpleasant situation, accompanied by a physical sensation that alerts the individual to impending danger (Feist & Feist, 2009). The scary situation is often unclear or vague but anxiety is felt by the individual. This anxiety is a danger sign to the ego so that when the anxiety is realized, the ego can take action (Hall, 2020).

Freud divided anxiety into three types of anxiety: real anxiety, neurotic anxiety, and moral anxiety (Hall, 2020). Real anxiety or objective anxiety is the fear of something that exists in the real world, such as fire, snakes, storms, disasters. Everyone is afraid of wild animals, or afraid of being hit by a reckless car, or of a building on fire. This objective anxiety makes humans avoid real danger. However, fear of real objects can be unnatural. Some people do not dare to leave the house for fear of being hit by a car or afraid to put a lighter because they are afraid of a fire. The object is real but the fear is exaggerated.

Neurotic anxiety involves a conflict between the id and the ego. This type of anxiety is the ego's fear of instincts. This anxiety is a type of ego fear of something that might happen if the ego (antichatexis) is unable to control or prevent id impulses. The ego is afraid of being overpowered by the id and becomes helpless. One form of neurotic anxiety is phobia, which is fear that exceeds the actual danger so that this fear is irrational (Hall, 2020). People can be irrational or excessively afraid of rats, snakes, moths, chickens, fear of open fields, crowds, fear of heights. The source of this anxiety comes more from the id rather than from the outside world or reality. This fear is not the fear of the id, but the fear of what can happen if the ego satisfies the desire of the id (Schultz & Schultz, 2017).

Moral anxiety is an anxiety that involves a conflict between the ego and the superego. This anxiety comes in the form of guilt as a reaction to threats from conscience. When id impulses are contrary to moral rules, individuals will feel guilty because the superego rebels. Conscience, which is a form of parental power, threatens punishment to the ego if it does something that violates the goals of the ego-ideal or moral principles (Hall, 2020). People with a strong conscience or people who are said to be moral will experience a lot of moral anxiety compared to people with weak conscience. Moral anxiety and neurotic anxiety are related to each other because their main enemies are the id impulse.

Defense Mechanisms Against Emergencies

Anxiety is a sign of impending danger and a threat to the ego that must be fought or avoided. To overcome anxiety, the ego creates a self-defense mechanism to avoid danger. All defense mechanisms have the same characteristics: (1) all mechanisms are denials or distortions of reality, and (2) all mechanisms work unconsciously. The individual who conducts the defense is unaware of the mechanism. His view of the world and himself is distorted. Freud introduced several ego defense mechanisms.

1. Repression

Repression is an ego defense mechanism that involves unconscious denial of the existence of something that causes anxiety. The ego will press into the subconscious an instinctive impulse that, if left unchecked, can be harmful. For example, individuals suppress their sex drive out of shame or fear of society's judgments or because of moral rules that are embedded in their personality since childhood. This defense mechanism is the most commonly used method by humans. The concept of repression became the basis of many of Freud's theories of personality and influenced all neurotic behavior.

2. Denial

Denial or denial is an ego defense mechanism that involves denial of a traumatic event or threat from the outside. For example, parents do not accept the death of their child so they treat it as if their child is still alive by keeping their child's toys in the same place.

3. Reaction Training

Reaction formation is the ego's defense mechanism by expressing the id impulse as opposed to the actual id impulse. For example, a person who has high sexual desire because he realizes that it is not accepted by society, he tries to cover it up by becoming a fighter against pornography. The goal is for him to survive the threat.

4. Projection

Projection is an ego defense technique by attributing intrusive impulses to others. For example: people often say: I don't hate him, he hates me.

5. Introjection

Introspective is an ego defense mechanism in which humans include the positive qualities of others as their own. For example, a teenager imitates the nature, behavior, and lifestyle of an idol soccer player or idol artist in a movie (Feist & Feist, 2009).

6. Regression

Regression is a method of ego defense by going back to previous developmental stages that are more enjoyable and free from frustration and anxiety. Individuals tend to exhibit the same behavior as during that period of psychosexual development or behave like children.

7. Fixation

Fixation is a way of the ego defending itself from danger by stopping at one particular stage for fear of stepping into the next stage of development. Man feels comfortable at a certain stage and does not dare to face the situation that will occur if he enters the next stage so that he is worried about the danger that will be faced. In order for the ego to be free from danger, then the ego chooses to stop at the stage that makes him feel comfortable. For example, some people who experience fixation in the oral stage, even though they are adults, are still oriented towards the act of satisfying the mouth area, for example by smoking or overeating. According to Freud, people who are very possessive of private property are a form of fixation at the anal stage (Feist & Feist, 2009).

8. Rationalization

Rationalization is a defense mechanism of the ego by making individual behavior look rational by providing rational and acceptable reasons. Individuals reinterpret or provide

reasons that justify threatening behavior or thoughts. The goal is to make the behavior more acceptable and not harm the ego.

9. *Displacement*

Shifting is a type of ego defense mechanism by moving the id impulse from a threatening object or an unavailable object to an object that is in front of the subject. For example, when an individual is troubled and angry towards his boss, because he is afraid to show his anger, that anger is vented on objects, animals, or other people in front of him that are not dangerous to him.

10. *Sublimation*

In contrast to displacement, although both are the displacement of objects, sublimation is an ego defense mechanism that involves altering instinctive impulses. id energy is channeled to activities or behaviors that are acceptable to the community. For example, sexual energy is channeled into the form of paintings or other artistic works such as sculpture. Sublimation is a form of compromise, which does not provide complete satisfaction but keeps the unchanneled tension growing.

This defense mechanism is the ego's irrational way of dealing with anxiety that aims to protect the ego against danger. Each ego defense mechanism involves acts of repression and can lead humans to psychopathology or mental disorders. However, normally, defensive mechanisms are useful to individuals and do not harm the environment. One of the ego defense mechanisms that is useful for individuals and society, is the sublimation technique. If the defense mechanism is getting stronger, the ego does not develop normally (Feist & Feist, 2009). Ego can develop normally if children have been trained to be able to adapt to the environment well (Hall, 2020).

Stages Of Psychosexual Development

Freud believed that the first 4 or 5 years of human life are a very important period in the development of the human personality, namely the infantile/childhood period. At the age of 6 or 7 years to 12 years of age, children experience the latency stage, which is a period in which there is very little or no sexual development. After that, the child enters puberty, which is the genital period. Psychosexual development ends with the stage of maturity, although Freud never completed his theory of this stage of maturity.

1. Childhood Period

Freud believed that from infancy humans have already lived a sexual life through a period of pre-genital sexual development during the first 4-5 years of life. Recent researchers have agreed with Freud's view that children show interest in genital organs, love sexual pleasure, and show sexual pleasure.

Freud divided the infantile period into 3 stages based on three erogenous zones, namely the oral, child, and phallic stages.

a. Oral stage (0-1 yrs)

The oral stage is the initial stage of human psychosexual development. For Freud, the mouth was the first organ that gave the baby pleasure or pleasure. Babies get nutrients to survive through the mouth but also they get pleasure through the act of sucking their fingers. The mouth is the first erogenous region in Freud's concept. In the mouth area, humans get pleasure through activities: sucking, biting, and swallowing. The mouth becomes the center of pleasure at this stage. The oral stage consists of two important parts, namely the receptive person stage which is characterized by insertion behavior (sucking, swallowing). Babies get pleasant stimulation from the mouth by other people as well as food. If fixation occurs at this stage, adults will tend to favor eating, drinking, smoking, and kissing behaviors. If in infancy this insertion behavior is excessive, the individual will tend to depend on others who can satisfy their needs. Such

people are easily deceived, young to believe what is said, or to trust others too much. They are said to have a passive oral personality.

The second stage is the aggressive oral or oral sadistic stage characterized by biting or spitting (expelling something from the mouth). This stage appears when the baby already has teeth. During this stage, babies respond to others by biting, closing their mouths, or spitting. If the person is fixated on this stage, when he grows up he will become an aggressive person, or pessimistic, and tends to be hostile to others. Biting behavior in infancy is a prototype of aggressive behavior in adulthood that appears through sarcastic or mocking behavior. Freud said that people's professions are also related to aggressive tendencies carried from childhood. For example the work of lawyers, politicians, or headlines writers is an expression of adult aggression tendencies due to fixation on the sadistic oral stage.

b. Anal stage (1-3)

The second area of sexual satisfaction in humans is the anal area. The center of the child's enjoyment at this stage is in the anus, so Freud named it the anal stage. Aggressive urges at the oral stage continue at this stage. Satisfaction is obtained from aggressive behavior and secretory function in the rectum. This stage is often also referred to as the sadistic anal phase. This phase consists of two subphases, namely the initial anal phase and the final anal phase.

In the early anal phase, children get satisfaction by crushing or removing objects. At this stage, the destructive nature of aggressive urges becomes stronger than erotic urges, and children usually act aggressively towards parents who hinder their enjoyment with *toilet training* (Feist & Feist, 2009).

Freud argued that defecation for children brings pleasure but with *toilet training*, children are forced to postpone the pleasure. For the first time, the satisfaction of id needs in children is disrupted because parents try to arrange a time and place to defecate.

In the late anal phase, children are sometimes friendly with their feces and usually show it to parents. If parents tend to accept and praise the child's behavior, then he or she will grow up to be a gentle and generous adult. However, if their behavior is rejected and punished, then they will look for a new way to get anal pleasure, namely by holding the stool until the pressure becomes painful or even pleasurable. This attitude is called narcissistic and masochistic tendencies which are the basis for the anal personality character i.e. people who tend to seek pleasure by collecting and owning things and organizing them very neatly and in an orderly manner. People who have an anal character in infancy tend to rebel against *toilet training* from parents by holding feces and extending the *toilet training* period from usual. They tend to have three anal characters (*anal triad*): too rigid (regular), filthy, and stubborn (Feist & Feist, 2009).

c. Phallic stage

At the age of 3 or 4 years, children enter the phallic stage, which is the stage where the center of pleasure is located in the genital area. Children show a great interest in exploring and manipulating their own genitals and those of their friends. However, the interest that comes from this id drive must face again the demands of society that are manifested in the expectations of parents. To bring pleasure from the genital area, children usually masturbate and also fantasize. At this stage also the difference between male and female development begins to be seen due to differences in body anatomy. Freud borrowed the term Napoleon, History is Destiny, and replaced it with Anatomy is destiny. Anatomical differences also result in psychological differences between men and women.

In this stage, Freud introduced two important terms in male psychosexual development, namely the Oedipus Complex and the Castration Complex or castration anxiety (Feist & Feist, 2009). According to Freud, at this stage, boys begin to identify themselves with their fathers. Then they begin to develop sexual desires towards their mothers, boys want to have their mothers. They tend to compete with their fathers to have their mother. This tendency is called

the Oedipus complex which is taken from the Greek mythological story of the king Oedipus who killed his father in order to marry his mother.

Castration complex or castration anxiety is a boy's fear that his penis will be cut off as he thinks is experienced by girls who don't have a penis. This complex begins to appear when boys notice the absence of a penis in girls. This fact was surprising to them and the boys concluded that the absence of this penis occurred due to being cut off by parents as a result of socially unacceptable sexual behavior. They believe that the girls have been punished for having their penises cut off because of their sexual behaviors i.e. masturbation and sexual desire for the mother. They also harbored the sexual urge. This anxiety of castration, according to Freud, is experienced by all boys even though they do not get a real threat because this tendency is innate.

The Oedipus Complex in women is not as pronounced in boys. Freud was not so clear in explaining phallic conflict in girls. Some of his followers named the Electra complex after Greek mythology by the same author as Oedipus, Sophocles. Electra in the story persuades her brother to kill her mother whom she hates. At this stage, the daughter makes her father the object of a new love. Girls want to be like their father who has a penis because it is considered a symbol of strata in life. The absence of a penis made him feel inferior and blamed his mother. This tendency is called penis envy or female envy of men because men have penises (Schultz & Schultz, 2017). According to Freud, the envy penis is an influential force in the formation of a woman's personality. Envy penis is not easy to latch on and can last longer in one form or appear in another. This female jealousy can be expressed in the desire to be a man or to have a man. It is almost common that penis envy is revealed in the hope of having a child, or giving birth to a child, especially a boy (Feist & Feist, 2009). For Freud, the child and the penis were the same symbol, something small, that women wanted to have.

2. Latency period

Freud believed that the dynamic age of adult human personality development was formed mostly in the first 3 stages of pre-genital or the childhood period (0-5 years). The three main personality structures, id, ego, and superego have been formed at the age of 0-5 years of life.

The age of 6 – 12 years is a quiet period called the latent period. Freud said that at this stage there was no psychosexual development. Sexual instincts are temporarily inactive, and are channeled in school activities, hobbies, sports, and friendships with children of the same sex (Schultz & Schultz, 2017).

The latent period also develops through constant pressure from parents and teachers and by feelings of shame, guilt and morality. Sexual urges remain restricted. Libido at this stage is sublimated in the achievements received by society and culture. Children channel their passions by forming friendship groups (Feist & Feist, 2009).

3. Genital Period

This period begins at puberty, where the human body that is already in its teens becomes mature. This stage is characterized by four things. First, the tendency to find sexual satisfaction in one's own body (erogenous areas) is transferred to others. Secondly, at this stage, reproduction becomes possible. Third, although penis envy in women persists, female genitalia eventually gains the same status for them as penis in childhood. Boys at this stage also see the vagina no longer as a source of trauma but as a valuable object. Fourth, the whole sexual instinct becomes more organized and the components of the instinct that operate in childhood, in adolescence, become synthesized. Other erogenous areas, namely the mouth, anus, and other areas of pleasure, become the supporting components of the genital area, which is the most important erogenous zone at this stage.

At this stage, sexual conflict is no greater than at the infantile level. Adolescents must also adjust to moral views in society regarding sexual expression. However, conflicts are usually resolved by sublimation. The sexual energy that is suppressing is diverted to other productive activities that are accepted by the community. Then, through commitment in a relationship with

the opposite sex, this sexual energy can be channeled normally. People with genital personality types, get satisfaction through love and work. Work is a form of sublimation, a channel that can be accepted by society.

4. Levels of psychological maturity

For Freud, the most important development in human life is in the first 5 years of life, namely in childhood, which determines personality in adulthood. Freud paid less attention to late childhood and adolescence, as well as adulthood. Freud did make a theory about the period of psychological maturity but did not finish conceptualizing. The stage of psychological maturity is the stage experienced after passing previous developmental periods that are characterized by mature or ideal attitudes and behaviors.

Although Freud did not explain this stage in full, several points can be said to describe this stage. A mature individual has a balance between personality structures or his mind, namely id, ego, and superego. The ego controls the id and the superego and at the same time provides an opportunity for reasonable or acceptable instincts and demands. The impulses of the id are expressed honestly and consciously without shame or guilt, and their superego no longer comes from the parents but comes from their own consciousness, and controls without the residue of hostility. The ideal ego becomes more realistic and in line with their ego, and in fact, the boundaries between their superego and the ego become more and more subtle.

Awareness plays a more important role in mature people's behavior, so there is less need to suppress sexual urges and aggression. However, if these urges are to be suppressed, a mature person can channel them in the form of sublimation instead of becoming symptoms of psychological disorders. Their Oedipus complex can also be overcome so that their libido is no longer directed to parents but to a tender and romantic love relationship. In short, psychologically mature people, are able to get through childhood and adolescence experiences in control of their psychic energy and with their egos functioning most important and central in the wider world of consciousness (Feist & Feist, 2009). The behaviors that are created are no longer driven so much by the subconscious but by the conscious ego.

A. DREAM

One of Freud's distinctive theories is about the interpretation of dreams. Freud's interest in dreams can be traced back to childhood because he was a good dreamer. Freud's notes on dreams to his fiancée, Martha, show Freud's special interest in dreams. For Freud, dreams are not just something ordinary but have a certain meaning to know the human person. Freud realized from his experience both in understanding his personal dreams and the dreams of his patients, that dreams are expressions of the fulfillment of hidden desires.

According to Freud, dreams are symbolically a representation of pent-up desires, fears, and conflicts. For Freud, dreams are one way to understand the human subconscious. Dreams include two aspects, namely *the content of the form* that refers to the real events in the dream, and *the latent content*, which contains the hidden symbolic meaning of the real events in the dream. Freud found consistent symbols in the dreams experienced by the patients he treated. For example, footprints, steps, and stairs in a dream symbolize sexual intercourse. Candles, snakes, and tree trunks symbolize the penis. Boxes, balconies, and doors symbolize the female body. Although these symbols seem to be universal, many symbols are also specific to a particular individual so they have different meanings (Schultz & Schultz, 2017).

Dreams reveal conflict in a dense and intense form. Events in dreams are usually caused by many things. Dreams can be caused by ordinary things such as physical stimuli, namely room temperature or contact with a partner. Dreams can also be triggered by internal stimuli such as fever or stomach pain.

Religion And God

Freud's psychoanalysis was also applied in his view of God and religion. His concept of Theism was revealed in his works such as *Outlines in Totem & Taboo* (1918), *The Future of Illusion* (1928), *Civilization and Its Discontents* (1930), *New Introductory lectures on Psychoanalysis* (1933), and *Moses and Monotheism* (1939).

1. The origins of religion

For Freud, the habits and behaviors of religious people are similar to the behavior of his patients who suffer from obsessive-neurotic disorder, that is, those who are so rigid in following the rules given by their parents that they experience emotional and physical disorders. Religion for Freud is a caricature of obsessive-neurosis.

Freud then delved into religion not only for its resemblance to the behavior of his patients but for his belief that religion is psychogenic or hereditary. Freud explained the concept of totems and taboos in ancient religions. According to Freud, in ancient times the father was a figure who was feared and respected because of his great power. The father ruled over all the women in the tribe. This caused hostility from his children so they allied to exterminate his father and make new regulations to preserve the maternal lineage. They replaced the father figure with a sacred totem or animal and were only sacrificed in special rituals. Totems can't be killed indiscriminately. The sacrifice of the totem is an expression of guilt for having killed the father and they build an agreement among themselves to protect their tribe or clan. Groups with the same totem are forbidden to marry. For Freud this is neurotic behavior because it represses human sexual drive. The concept of Taboo shows ambivalence in society, which is the subconscious urge to want to do something even though it is prohibited by the rules of society. Marrying a woman who is liked in one tribe is desirable but because of the rules it becomes taboo or forbidden.

Freud concluded that the origin of ancient religions inherited by modern religion stemmed from the tendency of the Oedipus Complex. After the tradition of sacrificing totem animals was completed, humans replaced it with the worship of God who was the symbol of the father. The father is the prototype of God who is worshipped by humans (Kung, 2019).

2. The Essence of Religion

The question of what religion is also a topic of interest to Freud. According to Freud, religion is nothing more than an analysis of history. Religion teaches external facts and conditions that are not discovered by themselves and are made to be believed. This claim holds up for three reasons:

- One must believe the teachings of religion without looking for proof. Man surrenders to facts that cannot be explained by rational evidence and accepts them.
- People believe because human ancestors already believed in it. According to Freud, the ancestral view is obsolete but is still maintained by today's humans with different situations.
- Humans believe because they have evidence that dates back to ancient times. For Freud, the evidence or records inherited were unreliable, contradictory, often wrong, and in need of correction.

Freud concluded that religion was just an illusion, not based on something realistic. Religion is not a reflection of the experience or the final result of human thought but is only an illusion of the fulfillment of the oldest, most powerful, and most fundamental human expectations. Those hopes stem from an unhappy childhood. Religious people expect protection from dangers, the creation of a just society, a sustainable earth, the hope of a happy afterlife. This expectation is childish and comes from the Oedipus complex tendency and is not well resolved.

CONCLUSION

Sigmund Freud stands as the most influential psychologist in human history, embodying the essence of modern humanity through his groundbreaking psychoanalytic system, which profoundly shaped psychology, psychiatry, the understanding of personality, and Western culture while sparking American interest in personality studies and influencing both proponents and critics alike. His prolific works, disseminated widely in books, magazines, and newspapers, revolutionized perceptions of human nature, with Calvin S. Hall (2020) likening him to universal geniuses like Shakespeare, Goethe, and Leonardo da Vinci for his transformative touch. Freud pioneered recognition of unconscious mental processes, dream interpretation, childhood sexuality, distinctions between primary and secondary mental processes, and the reality of the subconscious, achievements unmatched by other thinkers (Strachey, 1981). For future research, scholars could empirically test Freud's concepts using modern neuroimaging techniques to bridge psychoanalysis with neuroscience, exploring how unconscious processes manifest in brain activity during dreams or emotional regulation.

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