

THE ROLE OF PERSONALITY PSYCHOLOGY IN ISLAMIC RELIGIOUS EDUCATION

Ahmad Yusuf¹, Mirza Mahbub Wijaya^{2*}, Ahmad Mohdlori³, Hadi Susilo⁴, Muhamad Ansori¹, Muchammad Nuryadi¹

¹Universitas Wabid Hasyim Semarang, Indonesia, email: yusuf_jpa@yahoo.com

²Universitas Islam Negeri Walisongo Semarang, Indonesia, email: devalast79@yahoo.com

³Sekolah Tinggi Agama Islam Walisembilan Semarang, Indonesia, email: ahmadmuhdlori68@gmail.com

⁴Universitas Selamat Sri Kendal, Indonesia, email: hadisusilocakra@gmail.com

*Corresponding Author



©2021 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

DOI : <http://dx.doi.org/10.30983/it.v5i1.4271>

Submission: 25 May 2021

Revised: 23 June 2021

Published: 31 June 2021

Abstract

This article aims to discuss the role of personality psychology in Islamic Education. This research is a literature study with a descriptive-analytic approach. This research background is about the concept and definition of Personality psychology and its roles in Islamic Education. From the discussion of this article, it can be concluded that personality is a characteristic inherent in a person that distinguishes individuals from one another. Meanwhile, personality psychology is a science that specifically studies the symptoms of a person's psychological phenomena related to personality, namely the character, nature, and behavior of humans in daily life. There are many different definitions of personality in psychology. However, as a whole, it shows an understanding that fundamental, namely personality, is about individual differences. Meanwhile, in terms of the contribution of Personality Psychology, it has a crucial role in the educational process. Learning can run well if the teacher/educator can understand the characteristics of students as learning subjects in school institutions.

Keywords: Personality Psychology, Islamic Education, Curriculum.

Abstrak

Artikel ini bertujuan membahas peran psikologi kepribadian dalam Pendidikan Agama Islam. Jenis Penelitian ini adalah literatur dengan pendekatan deskriptif analitik. Penelitian ini dilatarbelakangi oleh masalah bagaimana konsep dan definisi psikologi kepribadian serta bagaimanakah peranannya dalam Pendidikan Agama Islam. Hasil penelitian menunjukkan bahwa kepribadian adalah ciri khas yang melekat pada diri seseorang yang membedakan individu satu dengan yang lainnya. Sedangkan psikologi kepribadian adalah ilmu yang secara khusus mempelajari gejala fenomena seseorang yang berkaitan dengan personalitas, yaitu watak, sifat dan tingkah laku manusia dalam kehidupan sehari-hari. Terdapat banyak perbedaan pengertian mengenai kepribadian dalam psikologi. Akan tetapi, secara keseluruhan menunjukkan adanya kesepahaman bahwa yang mendasar yaitu personalitas adalah mengenai perbedaan individual. Sedangkan dalam hal kontribusi, psikologi kepribadian memiliki peranan yang sangat penting dalam proses pendidikan. Pembelajaran dapat berjalan dengan baik apabila dalam pelaksanaannya guru/pendidik memiliki kemampuan memahami karakteristik peserta didik selaku subyek belajar dalam lembaga sekolah.

Kata Kunci: Psikologi Kepribadian, Pendidikan Agama Islam, Kurikulum

Background

Discussing humans requires a complex understanding. Understanding humans is not enough to pay attention to what appears from themselves. It is a common understanding that humans are made up of physical and spiritual elements. A person is said to be physically fit when he is physically complete, fit and so on. While spiritually, it is not necessarily that

people who have a strong body also have a healthy spirit.¹

The quote in Latin “Mens sana in corpore sano” that is in a healthy body there is a healthy soul, is very popular from the past until now. From this quote, it can be

¹ Inu Wicaksana, *Mereka Bilang Aku Sakit Jiwa: Refleksi Kasus-Kasus Psikiatri dan Problematika Kesehatan Jiwa di Indonesia* (Yogyakarta: Kanisius, 2008), 10.

understood that physical health will bring in human mental/spiritual health. However, these quotes are not always true and following reality. Although many cases in the field show a person's health and physical strength, their soul is disturbed. On the other hand, some may be physically disabled and less than perfect, but they have a very mature, passionate, unyielding, hard-working, responsible, and so on soul. In addressing this, the author tends to accommodate both. The soul and the body have a relationship that influences each other. Thus, the formation of one's personality cannot only prioritize one aspect and ignore other aspects. Body and soul (inner) should get the same proportion in education, especially Islamic Religious Education (PAI).

In the view of Ibn Sina as quoted by Muhammad Ishom, physical health is greatly influenced by the health of the soul and human mind. Pain is not always caused by physical weakness but can also be due to a person's weak mental condition. According to Ibn Sina, a person's physical health is strongly influenced by mental or mental conditions, one's own mind. By always thinking positively, it can bring physical health to a person. On the other hand, if a person's mental condition, soul and mind have problems, it will certainly bring about disturbances in his physical condition.²

Meanwhile, Abu Hayyan At Tauhidiy in his book states that:

حسن الظاهر دليل على صحة الباطن

From this statement, it can be understood that good *dhohir* can indicate mental health. In other words, a person can usually know his inner condition from the behavior that someone shows.³ The relationship between the body and the spirit will give birth to an individual characteristic

called personality. The Prophet also mentioned in a hadith, namely:

الأوان في الجسد مضغة، إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب (متفق عليه)⁴

"Remember that indeed in the body there is a lump of flesh, if it is good then the whole body is good, and if it is damaged then the whole body is corrupted, know that it is the heart."

It is the coming of a religion whose seeds are planted deep in the structure and history of humankind and the cosmic order of existence. In addition to providing an ethos foundation that developed along with the evolution of society and the cultural development of human groups, religion has a function as a catalyst that influences the fundamental synthesis of human society and civilization. Thus, the spiritual relationship between God and man creates and determines the social bonds that connect each individual to his fellow human beings. It is this religion that ultimately gives birth to social relations in the form of moral values and thus naturally inscribes itself in the origin of all human transformation.⁵

Regardless of the debate over the physical or spiritual dominance of man, it is interesting to note an acknowledgment of the complexity and uniqueness of man. Each individual with one another has different characteristics. It is what requires knowledge about psychiatric symptoms that are reflected in a personality (personality). Differences in character and behavior between individuals are the characteristics of each person.

This debate or difference in theory about personality shows that humans are indeed very unique. In this case, it is related to education that acts as both educators and students. No

² Muhammad Ishom, "3 Tips Ibnu Sina Saat Menghadapi Krisis Kesehatan," nuonline, n.d.

³ Abu Hayyan At Tauhidiy, *Al Basa'ir wa al Zakha'ir Juz 7*, 1st ed. (Beirut: Dar Sader, 1988), 233.

⁴ "Bulughul Maram Arab Jilid 1 Halaman 575," Carihadis.com, n.d.

⁵ Nooraini Othman, "A Preface to the Islamic Personality Psychology," *International Journal of Psychological Studies* 8, no. 1 (2016): 23.

one knows more with certainty the personality of a person except God the Creator.

The consequences of this uniquely human phenomenon also have an impact on the paradigm in the educational process. It is common practice that every character possessed by a person greatly influences actions and attitudes. Therefore, of course, also in terms of learning, students have different characteristics that require a teacher to understand these differences and manage the class well to create an effective learning atmosphere.

A scientific theoretical study that focuses on uncovering and understanding a person's character, character, character, and traits is often referred to as personal psychology. Personality psychology is widely applied in various fields; one of the most significant fields is education. The educational process in general can occur only because of the presence of at least two main components, namely teachers/educational and students/students. The interactions that are built between the two are aimed at developing the personality or maturation of students. Of course it will be an obstacle when educators cannot understand the condition of their students both physiologically and psychologically. By using a psychological approach, it will help facilitate education in analyzing behavior and providing appropriate treatment. Thus, they can send their students to have maturity.⁶

Previous research has been carried out by Nella Khoirina and Anas Rohman Anas Rohman⁷ shows that personality psychology is a psychological force that makes each individual unique where the reason a person behaves is influenced by innate and environmental factors that are always

developing and changing involving the work of the body and soul that can adapt to the environment so that personality psychology in education in madrasas, contributes to educational process.

Imam Anas Hadi's⁸ research shows that the role of psychology in Islamic education is to bridge the process of delivering knowledge to pay more attention to the psychology of each student, this will greatly determine the success of the transfer of values of students.

The first research seems that it has not explicitly directed Islamic Religious Education (PAI) and its components. In comparison, the second research is still talking about psychology in general and Islamic education. Therefore, this study is different from the two studies. The novelty that the authors put forward from this research is the crucial role of personality psychology in Islamic religious education (PAI), where PAI is a subject that really needs the role of personality psychology in achieving the goal of internalizing the values of Islamic teachings in students. In this study, the author tries to unravel the role of psychology in each component of education, namely educators, students, curriculum, methods, objectives, evaluation, and environment. However, this article does not discuss goals and the environment.

Humans have a huge role in their lives. The role of humans demands the inevitability of abilities, skills, and of course, broad insight to carry out their duties and roles well. God has given much great motivation to humans always to develop themselves. The potential or nature of humans cannot develop optimally by themselves without the conscious effort of humans themselves in developing them. Efforts and processes that can be done are by training which in a broad sense is called education. Education is the main thing that is

⁶ Koesworo, *Teori – Teori Kepribadian* (Bandung: Eresco, 2001), 4.

⁷ Nella Khoirina and Anas Rohman, "Psikologi Kepribadian dalam Pendidikan di Madrasah," *Progress* 6, no. 1 (2017): 99.

⁸ Imam Anas Hadi, "Peran Penting Psikologi dalam Pendidikan Islam," *Nadwa: Jurnal Pendidikan Islam* 11, no. 2 (2017): 251–68.

inseparable in the process of human maturity physically and psychologically.

Based on the above, it is necessary to develop literature and field studies that reveal and reformulate personality psychology and its role in Islamic education. Some assumptions for this justification include (a) PAI learning can be more effective when educators have mature personalities and become role models in the appreciation and practice of Islamic teachings, (b) learning methods can be more effective because teachers understand the personality of their students with the role of psychology in their personality, (c) curriculum can be designed according to interests, talents, and demands of the times, (d) evaluation can be designed holistically and comprehensively between cognitive, affective and psychomotor. This article aims to explore, analyze, and describe the concept of personality psychology and how it plays a role in Islamic Religious Education. Islamic religious education is a crucial tool in forming a complete human personality following Islamic teachings. It is in dire need of theories in personality psychology that have a holistic view of the physical and spiritual relationship.

Definition of Personality Psychology

Psychology is scientific knowledge related to the human spirit in nature, character, character, mental, and psychological. By knowing a person's mental condition, the assumptions of various reasons behind his actions and behavior can be seen. In another sense, psychology as a science that examines human behavior is that physical (physical) conditions, mental qualities, and environmental situations are the main factors that determine human behavior and personality patterns. Thus, humans cannot be separated from other creatures because there is an objective relationship that creates analogous properties

of human experience.⁹ By understanding this concept, personality and its factors can be known and applied properly.

In simple terms, personality is the attitude, behavior, nature, and daily behavior that characterizes a person. It is one of the parts or characteristics that are special and important for human life on earth.¹⁰ These individual differences become the focus of study in personality theory. As Susan Cloninger puts it: "Personality theory has been persistently concerned with the description of individual differences. In principle, there are naturally existing categories we may speak of types of natural categories."¹¹

Personality theory is constantly concerned with the description of individual differences. In principle, in naturally occurring categories, we can talk about types of natural categories.

The definition of personality, as given by Hergenhahn and Olson (1999), explains that: "Personality allows someone to be more effective socially as he is seen as possessing an attractive personality or else in the absence of such a personality, the person may be seen as bad or has no personality at all. When personality is associated with its root word *persona* which means mask, it reflects the aspects of the self to be portrayed to, and seen by, the world."¹²

From this statement, Hergenhahn and Olson explain that personality allows a person

⁹ Suteja, *Tafsir Tarbawi* (Cirebon: Nurjati Press, 2012), 21.

¹⁰ "Psikologi Kepribadian: 8 Pengertian, Sejarah, Teori, Ruang Lingkup, dan Manfaatnya," *epsikologi.com*, 2019; M. Engin Deniz and Seydi Ahmet Satici, "The Relationships between Big Five Personality Traits and Subjective Vitality," *Anales de Psicologia* 33, no. 2 (2017): 218, <https://doi.org/10.6018/analesps.33.2.261911>.

¹¹ Susan Cloninger, "Conceptual Issues in Personality Theory," in *The Cambridge Handbook of Personality Psychology* (New York: Cambridge University Press, n.d.), 3–26.

¹² Othman, "A Preface to the Islamic Personality Psychology." 20.

to be more effective socially because he is seen as having an attractive personality or in the absence of that personality, the person can be seen as bad or not having a personality at all.

When personality is associated with the root word *persona*, which means mask, it reflects the self that will be portrayed and seen by the world. This definition also shows that there are essential aspects of an individual that he hides for his reasons and does not intend to share them with the world.

Personality is part of the soul that builds human existence into a unified whole, not divided by functions.¹³ When understanding a person's personality, one must fully understand the person, examples of behavior, character, nature, and so on. Thus, a complete understanding of the characteristics of the person will be obtained.

A person's personality is seen as unique and special so that it distinguishes itself from others. Such aspects are called individual differences. Research on personality has given rise to various personality theories that have helped us understand and analyze various aspects of human personality.

Theories about Personality in Psychology

There are so many schools and figures in psychology, including behaviorism, psychoanalysis, humanism and others. Each stream has a different concept of understanding about personality. The difference is due to the different perspectives and paradigms used. The four streams are described as follows. (a) Psychoanalytic theory with its character Sigmund Freud. According to this theory, personality consists of three elements: id (instinct), ego (consciousness/I), and super ego (conscience). (b) Behaviorism theory. The character is B.F Skinner who views that personality is a series of habits (habits) which are composed of a number of stimulus

(stimulus) and reaction (response) relationships and these relationships get a strengthening of the stimulus (stimulus) and reaction (response) relationships that get reinforcement (reinforcement). (c) Theory of Humanism (Abraham H. Maslow). The humanistic theory sees personality based on human needs. Hierarchically has needs from the lowest (ordinary) to the highest needs. The highest human need is self-actualization. Because of that need, humans always try to reach and fulfill their self-actualization needs. The way how humans achieve it is what dominates their behavior. (d) Theory of Cognitive Psychology and Leon Festinger view that personality is a cognitive process that is thinking and making decisions. Meanwhile, Richard Davidson views personality as the result of the work of a part of the brain called the prefrontal cortex (PFC) which is the center of reason and emotion.¹⁴

Skinner's primary concern was about behavior change. So, the essence of Skinner's theory is learning theory, changing into having new behavior, becoming more skilled, becoming more knowledgeable. Life is constantly faced with new external situations, and organisms must learn to respond to new situations using old or newly learned responses. He believed that personality could be understood by considering behavior in its ongoing relationship with its environment. An effective way to change and control is to do reinforcement or reinforcement: activities that make certain behaviors likely to be the opposite (likely not to happen) in the future. The basic concept is very simple: all behavior can be controlled by the consequences (impacts that follow) of that behavior. Humans (and animals) can be trained to perform all types of behavior when all the consequences or reinforcement available in the environment can be changed and adjusted according to the desired goal. The operation has two basic

¹³ Alwisol, *Psikologi Kepribadian*, Revisi (Malang: UMM Press, 2018), 2.

¹⁴ Sarlito W. Sarwono, *Pengantar Psikologi Umum* (Jakarta: Rajawali Pers, 2013), 169.

forms, classical condition, and operant conditioning.¹⁵

To better understand the meaning of personality, several other terms have an equivalent meaning with the word personality, namely: (a) Personality (personality) is a descriptive description of behavior without giving a value (devaluative). (b) Character, namely the description of behavior by highlighting values (true-false, good-bad) either explicitly or implicitly. (c) Disposition (character) is a character that has long been owned and has not changed. (d) Temperament, namely personality which is closely related to biological/physiological determinants, heredity disposition¹⁶.

There are many definitions of personality put forward by psychologists—all highlight different aspects and reinforcements in their research. However, the author tends to be more inclined to the definition proposed by Maddy in Alwisol. Personality is a stable set of characteristics and tendencies, which determine the generality and differences of a person's psychological behavior (thinking, feeling, and moving) over a long period, and cannot be understood as the result of current social or biological pressures.¹⁷

From the various explanations of the definition of personality, there are several key points, namely; personality is general, personality is distinctive, personality is long-lasting, personality is unitary, and personality can function for good or for bad.¹⁸

Personality Typology

As explained above, personality is a characteristic of one individual to another. Therefore, there will be no similarities between individuals, although sometimes they may have

similar personalities. Personality psychology has been studied in such detail that it gives rise to a person's personality types.

There are types of personality according to psychology are (a) Temperamental. *Character* is a personality that is more dependent on bodily conditions or a closely related to biological or physiological determinants. In short, character is the constitution of the soul. Temperament has aspects that include morality (agility) determined by muscles, bones and peripheral nerves, vitality (life force) is more determined by circumstances and autonomic nerves, and neurohormonal and central nervous conditions determine emotionality (taste). (b) Traits, namely the same response to several similar stimuli, lasts for a relatively long time. (c) Type Attribute (Treat), similar to traits, but in a more limited group of stimuli. (d) Habits, the same response and tends to be repeated to the same stimulus.

Factors in Personality Development

Personality development is a qualitative change rather than any personality function resulting from growth and learning. Factors that affect a person's personality can be grouped into two factors, namely internal and external factors.¹⁹ External factors are factors that come from the person. This external factor is usually an influence that comes from one's environment starting from the smallest environment, namely family, friends, neighbors, by the influence of various social media or information media.

In addition to the factors that influence the formation of personality, some factors hinder personality formation.²⁰ (a) Biological Factors. Biological factors are related to physical conditions, or physiological factors such as genetic conditions, digestion, breathing, blood circulation, glands, nerves, height, weight, and

¹⁵ Hamim Rosydi, *Psikologi Kepribadian, Paradigma Traits, Kognitif, Behavioristik, dan Humanistik* (Surabaya: Jaudar Press, 2015), 6.

¹⁶ Alwisol, *Psikologi Kepribadian*. 3.

¹⁷ Alwisol, *Psikologi Kepribadian*. 3.

¹⁸ Alwisol, *Psikologi Kepribadian*. 4.

¹⁹ Sjarkawi, *Pembentukan Kepribadian Anak* (Jakarta: Bumi Aksara, 2008), 19.

²⁰ Paul Henry Mussen, *Perkembangan dan Kepribadian Anak* (Jakarta: Arcan, 1994), 77.

others. We know that the physical condition of each person from birth has shown differences. We can see this in every newborn. This shows that a person's biological/physiological traits also influence his personality. As the evolutionary theory of Personality.²¹ (b) Cognitive Factors. Cognitive psychology also offers several levels at which performance data can be understood. It divides mental functions into several broad areas such as attention, memory, language, and so on. Each of these can be further subdivided and subdivided until we have identified the basic component processes. For example, attention is conventionally divided into aspects or branches. Selective attention refers to focusing on the source of the stimulus (while ignoring distractors), dividing attention to processing multiple input channels, and sustaining attention to maintaining focused attention over long periods. Each concern is broad, and function appears to be supported by several separate processing components and brain systems.²² (c) Social and Cultural Factors. The social-psychological record focuses on the interaction between personality and social relationships and several interrelated issues. These include the extent to which personality characteristics (including traits) arise from social interactions, the reciprocal influence of personalities on social interactions, and the role of culture in modulating these relationships.²³

Scope of Personality Psychology

The scope of the study of personality psychology is about human behavior as follows.

²¹ Aurelio Jose' Figueredo et al., "Evolutionary Theories of Personality," in *The Cambridge Handbook of Personality Psychology*, ed. Philip J. Corr and Gerald Matthews (New York: Cambridge University Press, 2009), 265–67.

²² Philip J. Corr and Gerald Matthews, *The Cambridge Handbook of Personality Psychology* (New York: Cambridge University Press, 2009), 266.

²³ Corr and Matthews, *The Cambridge Handbook of Personality Psychology*, 267.

Human Characteristics

Human characteristics fall within the scope of personality psychology. In other words, personality psychology reveals human characteristics by making notes about human characters and then finding out about the relationship between characters and other people. This understanding of the different human characters will later be the result of his research that can map the differences in human characters.

Personality Determinants

According to experts, personality is not something that stands alone without other influences that shape it. However, the human personality is formed by several factors that influence it. Therefore, these personality determinants are also within the scope of the study. In learning, attention is needed to the material so that that information can be captured optimally. According to psychologists, the formation of human perception requires attention or attention; it is strongly influenced by hearing and sight.²⁴

Thus, the accumulation of results from these influencing aspects can be said to be a person's personality. In general, there are two factors, namely internal and external. Personality development is highly dependent on two factors.

Reasons for Human Behavior

In the previous discussion, it was said that personality does not stand alone, some factors influence its formation. The same is true of human behavior. This human behavior can be unique even though it seems to have similarities with other humans. This behavior also basically has certain reasons. There are many reasons or causes for this behavior. For

²⁴ Ahmad Yusuf, "Dimensi Pendidikan Islam dalam Perspektif QS Surat As Sajdah Ayat 7-9," *IQRO: Journal of Islamic Education* 4, no. 1 (2021): 47.

example, cause of humans can think, feel something, cry, and so on.²⁵

The Big Five Theory states that the way people think, feel, and interact with others is caused by individual differences in five personality dimensions; sociability, extraversion, conscientiousness, neuroticism, openness to new experiences. Individuals with agreeableness tend to be cooperative, warm, understanding, and sympathetic and are unlikely to be rude, harsh, insincere, or unsympathetic. Those with high awareness tend to be hard-working, well-organized, dependable, and decisive and are unlikely to be lazy, disorganized, unreliable, or indecisive. People with high extraversion are gregarious, assertive, and sociable and do not tend to be reserved, shy, or reserved. Similarly, emotionally stable individuals (those low in neuroticism) are calm, confident, and patient, unlike high neuroticism individuals who are characteristically more tense, insecure, and irritable. Those who are open to reflective experiences are creative, and comfortable with abstract thinking, while those who are closed to new experiences tend to be conservative in their opinions and resistant to change.²⁶

The Role of Personality Psychology in Islamic Religious Education (PAI)

Personality in Islam has different meanings. Islam describes the relationship between God and humans and between humans. It regulates the moral code, lays out the principles of culture and civilization, establishes the way of worship and the framework of belief, and defines the moral imperatives that must govern the lives of Muslims. These rules cover social and cultural relations, economic, judicial, and political affairs, matters of war and peace, and

international affairs. God does not leave man without guidance. He sent down a messenger accompanied by the book of God's revelation, namely the Koran. The mission of the Messenger of Allah (Rasulullah), did not end with the announcement of the message. He guides people by explaining to them the implications of the Islamic creed, the moral code, the commandments of God, and the forms of worship that underpin the entire system.²⁷

Islamic Religious Education is a conscious effort to prepare students to believe, understand, appreciate and practice Islam through guidance, direction, or training activities by upholding mutual respect for followers of other religions to realize national unity. Thus, the purpose of Islamic Religious Education is not merely to fulfill intellectual needs, but also appreciation and practice in everyday life so that it becomes a person who is following the teachings of Islam.²⁸

Personality psychology in education in madrasas is scientific knowledge about the nature or character of a person in the educational aspect or more specifically, the character and nature of students, where a teacher can know and understand the character and nature of his students in order to achieve optimal learning. In a rather broad sense, education can be interpreted as a process with specific methods until people gain knowledge, understanding, and ways of behaving following their needs.²⁹

Based on the understanding of Islamic Religious Education above, the success of Islamic Religious Education will be achieved by considering and organizing the elements that exist in education.

²⁵ Alwisol, *Psikologi Kepribadian*. 8.

²⁶ William R. Forrester, Armen Tashchian, and Ted H. Shore, "Relationship Between Personality And Behavioral Intention In Student Teams," *American Journal of Business Education (AJBE)* 9, no. 3 (2016): 113, <https://doi.org/10.19030/ajbe.v9i3.9698>.

²⁷ Othman, "A Preface to the Islamic Personality Psychology." 21.

²⁸ Akmal Hawi, *Kompetensi Guru Pendidikan Agama Islam* (Jakarta: Raja Grafindo Persada, 2014), 19–20.

²⁹ Jalaluddin, *Psikologi Agama* (Jakarta: Raja Grafindo Persada, 2009), 8.

Teacher

The educator or teacher is the ideal figure for the reflection of his students. So it is necessary to have a set of competencies and ethics that teachers must possess to carry out their duties and obligations properly.

In Law Number 14 of 2005 concerning Teachers and Lecturers, it has mandated and at the same time emphasized the definition of competence as a set of knowledge, skills and behaviors that must be possessed, internalized, and controlled by teachers and lecturers in carrying out their professional duties.³⁰ With a simple understanding it can be said that competence is the ability to carry out and complete work activities, which can be observed through transmitting knowledge, skills and attitudes in new situations and conditions.

Furthermore, regarding teacher competence in the Law on teachers and lecturers, it is explained that teacher competence includes pedagogic competence, personality competence, social competence, and professional competence. These four things are explained below. (a) Pedagogic Competence. Pedagogic competence is the ability of teachers to manage student learning, including understanding students, designing and implementing learning, evaluating learning outcomes, and developing students to actualize various potentials of students. (b) Personality Competence. Personal abilities that reflect a mature, stable, mature, wise, and authoritative personality, become an example for students and have noble character. (c) Social Competence. The ability of teachers to communicate and interact effectively with students, education staff, parents and guardians and the surrounding community. (d) Professional Competence. The ability to master learning materials broadly and deeply to

be able to guide students to meet the competency standards set in the National Education Standards.

Islamic Religious Education (PAI) teachers according to Permendiknas Number 16 of 2007 are required to be able to interpret and analyze the subject matter, structures, concepts, and mindsets of sciences relevant to Islamic Religious Education learning.³¹

Meanwhile, regarding the competence of PAI teachers, the Ministry of Religion has also regulated the Minister of Religion of the Republic of Indonesia Regulation that Religion teachers must have pedagogic competence, personality competence, social competence, professional competence, and leadership competence. The pedagogic competencies are in line with Permendiknas Number 16 of 2007 as follows. (a) Understanding the characteristics of students from the physical, moral, social, cultural, emotional and intellectual aspects. (b) Mastery of the theory and principles of learning Religion. (c) Development of religious education curriculum. (d) Implementation of religious education development activities. (e) Utilization of information and communication technology to organize and develop religious education. (f) Development of the potential of students to actualize the various potentials possessed in the field of religious education. (g) Effective, empathetic and polite communication with students. (h) Implementation of assessment and evaluation of the process and learning outcomes of religious education. (i) Utilization of the results of the assessment and evaluation for the benefit of religious learning. (j) Reflective action to improve the quality of religious education learning.

³⁰ Tim Penyusun, "Undang-Undang RI Nomor 14 Tahun 2005 Tentang Guru dan Dosen" (Jakarta: PT Rineka Cipta, 2005), 2.

³¹ Tim Kementerian Pendidikan Nasional RI, "Peraturan Menteri Pendidikan Nasional Nomor 16 Tahun 2007 Tentang Standar Kualifikasi Akademik dan Kompetensi Guru" (Jakarta: PT Rineka Cipta, 2007), 3.

Student

In the philosophy of Islamic education, students are seen as subjects as well as objects of education. Therefore, Islamic religious education needs to understand each student's personality to develop their religious potential effectively.

Another term for student is a learner (learner) which indicates a subject who carries out learning activities. From this learning term, it can be seen that a student should be active in learning. In Islam seeking knowledge is not only a mere human responsibility but also implies a religious responsibility. All knowledge comes from Allah, so humans should also comply with Allah's rules in obtaining it.³²

These students should have some things: (a) Oriented to self-purification from despicable morals, worship and self-approach to God. (b) Not busy in worldly affairs because it can distract his study concentration. (c) Not arrogant (conceited) to anyone. (d) Learn according to the level of thinking ability. (e) Do not neglect any knowledge. (f) Prioritizing the most important knowledge to learn first. (g) The purpose of knowledge is to cleanse the mind and decorate it with the virtues of knowledge. (h) Knowing the relationship between the sciences studied with the intended orientation so that they can choose and sort out which ones should be prioritized related to the world's affairs and the hereafter.³³

³² Maragustam Siregar, *Filsafat Pendidikan Islam Menuju Pendidikan Karakter* (Yogyakarta: Pascasarjana FITK UIN Sunan Kalijaga, 2020).; Mirza Mahbub Wijaya, Mahfud Junaedi, and Sholihan, "Scientific Development Based on Unity of Sciences (Wahdat Al-'Ulum) Paradigm," *International Journal Ihy' Ulum Al-Din* 23, no. 1 (2021): 9; Mirza Mahbub Wijaya, *Filsafat Kesatuan Ilmu Pengetahuan: Unity of Sciences Sebagai Format Integrasi Keilmuan UIN Walisongo* (Semarang: Fatawa Publishing, 2019), 2.

³³Siregar, *Filsafat Pendidikan Islam Menuju Pendidikan Karakter*. 236.

Curriculum

A curriculum is a set of educational programs containing learning content, learning methods, and objectives arranged as guidelines in the implementation of education. In the preparation of the curriculum also pay attention to the basics of its preparation, namely the basis of religion, philosophical basis, psychological basis, and social basis.³⁴

The curriculum is structured by taking into account the basics, one of which is psychology. The curriculum can be applied properly if it pays attention to the characteristics of individual student development, maturity, talents, interests, physical characteristics, and differences in other student characteristics.³⁵ Thus, personality psychology is very helpful in the preparation and development of the curriculum.

In the implementation of the Islamic Religious Education (PAI) curriculum in schools, several aspects influence it, such as: still stuck on the target material than the PAI learning process, which is more meaningful, the material load is still too dense in content, the intensive collaboration between schools, families and communities, still tends to ignore cognitive and psychomotor aspects, the impact of technological advances and example.³⁶ Thus, personality psychology is very helpful in the preparation and development of the curriculum.

Methods

PAI is a subject that has special characteristics and is different from other subjects. PAI does improve not only the intellectuality of students but also the personality/behavior of students in the

³⁴ Siregar, Siregar, *Filsafat Pendidikan Islam Menuju Pendidikan Karakter*, .237–40.

³⁵ Siregar, *Filsafat Pendidikan Islam Menuju Pendidikan Karakter*. 238.

³⁶ Hawi, *Kompetensi Guru Pendidikan Agama Islam*. 20.

appreciation and practice of Islamic teachings in their lives. It requires special methods that education practitioners should pay attention to. Among these methods are exemplary methods, habituation, advice, motivation, and intimidation, and persuasion.³⁷

Personality psychology plays a significant role in contributing to the world of education. With personality psychology can be known and the characteristics of students in the learning process. Learners are an important component in education, namely actors from the educational process itself. So it is necessary to study the characteristics of each student that can be studied through personality psychology. The following is the contribution of personality psychology in education, especially for educators.³⁸

The role of personality psychology in education in general and Islamic education in particular is not only on the side of students or teachers, but all aspects of Islamic education really need the performance of personality psychology in carrying out the learning process as well as problem solving for complex educational phenomena that position humans as subject as well as object of education.

A study in Anas Hadi's Faith states that education cannot be separated from psychology. The term personality in Islamic studies is better known as the term Al-Shakhsyah. Syakhsyah comes from the word Shakh which means personal; the word is given a yes nisbath to become an artificial noun (masdar Shina'y) Syakhsyah which means personality. In Islamic literature, especially in medieval classical treasures, the word syakhsyah (as the equivalent of personality) is less well known. There are several reasons why the term is not recognized.

³⁷ Hawi, *Kompetensi Guru Pendidikan Agama Islam*. 20.

³⁸ Sudarwan Danim and H. Khairil, *Psikologi Pendidikan dalam Perspektif Baru* (Bandung: Alfabeta, 2014), 60–62.

First, in the Qur'an and As-Sunnah the term syakhsyah is not found, except in some hadiths it is stated that the term syakhsy means person, not personality. Second, in classical Islamic treasures, philosophers or Sufis are more familiar with using the term morality. This term is used because it is supported by verses of the Koran and the hadith. Third, the term Syakhsyah essentially cannot represent the fundamental values of Islam to reveal a phenomenon or human behavior. It means that the term Syakhsyah, which is commonly used in terms of western personality psychology, is more about a description of the character, nature, or unique behavior of an individual. In contrast, the term morality emphasizes aspects of his assessment of the good and bad of a behavior. Syakhsyah is a devalued morality (not judged as good or bad), while morality is a syakhsyah that is evaluated.³⁹

Thus, it is clear that personality psychology is closely related to Islamic education. Not only as an independent scientific discipline but always attached to education. Various components or elements of Islamic education require personality psychology in the implementation and problem solving of educational phenomena.

Conclusion

From the discussion of this article, it is concluded that personality is a characteristic that is inherent in a person that distinguishes one individual from another. Humans have particular characteristics in everything, including in Islamic Religious Education. By paying attention to this personality, Islamic Religious Education must consistently innovate in developing teacher competencies, curriculum, methods, evaluations, and creating a conducive educational environment. In contrast, personality psychology is a science that specifically studies

³⁹ Hadi, "Peran Penting Psikologi dalam Pendidikan Islam," 252–53.

the symptoms of a person's psychological phenomena related to personality, namely the character, nature and behavior of humans in everyday life. With personality psychology, Islamic Religious Education can be more effective and efficient in learning and optimizing educational components (educators, students, curriculum, methods, evaluations, goals, and environment).

There are many different definitions of personality in psychology. However, on the whole, there is an understanding that the primary, namely personality, is about individual differences. Meanwhile, in terms of contribution, Personality Psychology has a crucial role in the educational process. Learning can run well if in practice, the teacher/educator can understand the characteristics of students as learning subjects in school institutions.

References

- Ahmadi, Abu. *Psikologi Perkembangan*. Jakarta: Rineka Cipta, 2005.
- Ali, Mahrus. "3 Tips Ibnu Sina Ketika Menghadapi Krisis Kesehatan." santrinews.com, 2021.
- Alwisol. *Psikologi Kepribadian*. Revisi. Malang: UMM Press, 2018.
- Ar.islamway.net. "التلازم بين الظاهر والباطن," 2008
- Carihadis.com. "Bulughul Maram Arab Jilid 1 Halaman 575," n.d.
- Cloninger, Susan. "Conceptual Issues in Personality Theory." In *The Cambridge Handbook of Personality Psychology*. New York: Cambridge University Press, n.d.
- Corr, Philip J., and Gerald Matthews. *The Cambridge Handbook of Personality Psychology*. New York: Cambridge University Press, 2009.
- Danim, Sudarwan, and H. Khairil. *Psikologi Pendidikan dalam Perspektif Baru*. Bandung: Bandung: Alfabeta, 2014.
- Deniz, M. Engin, and Seydi Ahmet Satici. "The Relationships between Big Five Personality Traits and Subjective Vitality." *Anales de Psicología* 33, no. 2 (2017): 218. <https://doi.org/10.6018/analesps.33.2.261911>.
- Epsikologi.com. "Psikologi Kepribadian: 8 Pengertian, Sejarah, Teori, Ruang Lingkup, dan Manfaatnya," 2019.
- Figueredo, Aurelio Jose', Paul Gladden, Geneva Va'squez, Pedro Sofio Abril Wolf, and Daniel Nelson Jones. "Evolutionary Theories of Personality." In *The Cambridge Handbook of Personality Psychology*, edited by Philip J. Corr and Gerald Matthews. New York: Cambridge University Press, 2009.
- Forrester, William R., Armen Tashchian, and Ted H. Shore. "Relationship Between Personality And Behavioral Intention In Student Teams." *American Journal of Business Education (AJBE)* 9, no. 3 (2016): 113–18.
- Hadi, Imam Anas. "Peran Penting Psikologi dalam Pendidikan Islam." *Nadwa: Jurnal Pendidikan Islam* 11, no. 2 (2017): 251–68.
- Hawi, Akmal. *Kompetensi Guru Pendidikan Agama Islam*. Jakarta: Raja Grafindo Persada, 2014.
- <https://doi.org/10.19030/ajbe.v9i3.9698>.
- Ishom, Muhammad. "3 Tips Ibnu Sina Saat Menghadapi Krisis Kesehatan." nuonline. Accessed July 23, 2021. <https://islam.nu.or.id/post/read/118661/3-tips-ibnu-sina-saat-menghadapi-krisis-kesehatan>.
- Jalaluddin. *Psikologi Agama*. Jakarta: Raja Grafindo Persada, 2009.
- Khoirina, Nella, and Anas Rohman. "Psikologi Kepribadian dalam Pendidikan di Madrasah." *Progress* 6, no. 1 (2017).
- Koesworo. *Teori – Teori Kepribadian*. Bandung: Eresco, 2001.
- Mussen, Paul Henry. *Perkembangan dan Kepribadian Anak*. Jakarta: Arcan, 1994.
- Othman, Nooraini. "A Preface to the Islamic Personality Psychology." *International Journal of Psychological Studies* 8, no. 1 (2015): 20. <https://doi.org/10.5539/ijps.v8n1p20>.
- Rosyidi, Hamim. *Psikologi Kepribadian, Paradigma*

- Traits, Kognitif, Behavioristik, dan Humanistik*. Surabaya: Jaudar Press, 2015.
- Sarwono, Sarlito W. *Pengantar Psikologi Umum*. Jakarta: Rajawali Pers, 2013.
- Siregar, Maragustam. *Filsafat Pendidikan Islam Menuju Pendidikan Karakter*. Yogyakarta: Pascasarjana FITK UIN Sunan Kalijaga, 2020.
- Sjarkawi. *Pembentukan Kepribadian Anak*. Jakarta: Bumi Aksara, 2008.
- Suteja. *Tafsir Tarbawi*. Cirebon: Nurjati Press, 2012.
- Tauhidiy, Abu Hayyan At. *Al Basa'ir wa al Zakhair Juz 7*. 1st ed. Beirut: Dar Sader, 1988.
- Tim Kementerian Pendidikan Nasional RI. "Peraturan Menteri Pendidikan Nasional Nomor 16 Tahun 2007 Tentang Standar Kualifikasi Akademik dan Kompetensi Guru." Jakarta: PT Rineka Cipta, 2007.
- Tim Penyusun. "Undang-Undang RI Nomor 14 Tahun 2005 Tentang Guru dan Dosen." Jakarta: PT Rineka Cipta, 2005.
- Wicaksana, Inu. *Mereka Bilang Aku Sakit Jiwa: Refleksi Kasus-Kasus Psikiatri dan Problematika Kesehatan Jiwa Di Indonesia*. Yogyakarta: Kanisius, 2008.
- Wijaya, Mirza Mahbub. *Filsafat Kesatuan Ilmu Pengetahuan: Unity of Sciences Sebagai Format Integrasi Keilmuan UIN Walisongo*. Semarang: Fatawa Publishing, 2019.
- Wijaya, Mirza Mahbub, Mahfud Junaedi, and Sholihan. "Scientific Development Based on Unity of Sciences (Waḥdat Al-'Ulum) Paradigm." *International Journal Ibya' Ulum Al-Din* 23, no. 1 (2021): 1–26.
- Yusuf, Ahmad. "Dimensi Pendidikan Islam dalam Perspektif QS Surat As Sajadah Ayat 7-9." *IQRO: Journal of Islamic Education* 4, no. 1 (2021): 41–59.