Personality Viewed from the Psychology of Religion

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Abstract

Humans have various personalities that are different from each other. However, Allah SWT has gifted every human being with the same nature, where nature is in the form of spirit, body, and *nafs*. In the Islamic view, nature tends towards morals, but a person's habits, circumstances, and environment will later influence the formation of his personality. This research aims to explain the concept of personality from the perspective of religious psychology. This research uses a qualitative method with a content analysis approach, all data is taken from various sources originating from psychology books, religious psychology books, theories, and expert opinions. All data that has been collected is then analyzed thematically, in other words, the themes that have been obtained are described comprehensively and in-depth. To make it more interesting, all themes from the results of this research will be discussed with the results of studies by previous researchers and current psychological issues. This research found that personality psychology and religion are related to each other. Religious psychology plays a role in providing in-depth insight into religious values that influence personality. The implications of this research are to provide reading material that helps readers understand it.

INTRODUCTION

Psychology focuses on analyzing human psychological symptoms related to thoughts, feelings, and will. These symptoms generally have similarities to adult, normal, and civilized individuals, and can be observed through human attitudes and behavior. However, sometimes there are statements in visible activities that are mixed symptoms, so experts add them to the four main mental symptoms studied in psychology, namely thoughts, feelings, will, and mixed symptoms (Smet et al., 2020). Psychology is recognized as an autonomous scientific discipline, and experts view that psychology is related to problems involving human inner life, including religion (Rego & Nunes, 2019). Religion helps us understand the influence of values, beliefs, and spirituality on personality formation (Phan et al., 2020).

Humans have different personalities from each other. One of the fundamental discussions in the discipline of psychology, both Western and Islamic, is the problem of personality dynamics. Personality is one of the central themes in psychology. Islamic

psychology was born as a reaction to the progress of contemporary Western psychological discourse (Aljunied, 2021). One of the objects of religious psychology is the problem of human personality. Islamic fundamental values regarding personality refer more to human substance which consists of physical substance, spiritual substance, and mental substance (Arroisi et al., 2021).

Human personality is determined by which part or component is most dominant in the human being (Elbasheer et al., 2023). Based on the function of each component that forms personality, if what dominates in a person is the function of the heart, a calm personality will be formed, whereas if that dominates in a person, an unstable personality will be formed, while when what dominates is passion. Then an evil or bad personality will be formed, worse than demons and animals.

Based on this, humans need to know what their personality is like. Moreover, Allah SWT has given nature to humans to develop themselves, or at least avoid bad qualities that Allah SWT hates (Nurhuda, 2022; Komariah & Nihayah, 2023)). This article will explain the concept of personality from a simple psychological perspective. This aims to enable readers to understand human personality from the perspective of religious psychology, especially Islam.

METHODS

This research uses a qualitative method with a content analysis approach, all data is taken from various sources originating from psychology books, religious psychology books, theories, and opinions of Islamic psychology experts. According to Downe (1992); Guthrie et al., (2004); Doyle et al., (2020); Engkizar et al., (2021); Febriani et al., (2022) the design of this research approach can be carried out by discussing certain problems, issues, or topics originating from the literature collected as a whole and then taking themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the required data according to the problems raised in this article. The next step is to discuss the data collected and then use it as a discussion theme. In this article what is meant is personality, psychology, and religion which are the focus of the results and discussion. The method for determining research results with this theme is also the opinion of Hsieh & Shannon, (2005); Anderson, (2007); Asril, (2021); Engkizar et al., (2022) explains that discussing the results using a content analysis approach can be carried out using themes or main reviews that are appropriate to the issues and problems being discussed.

RESULT AND DISCUSSION
Understanding personality

The term personality known as personality has many meanings. This is caused by differences in theory development, research, and measurement (Mõttus et al., 2020). The word personality in English comes from the ancient Greek prosopon or person which means "mask", which artists usually use in theater. So the initial concept of understanding personality is the behavior displayed in the social environment, the impression of oneself that the social environment wants to capture (Koole et al., 2019). In the Big Indonesian Dictionary, personality is defined as a person's overall attitudes, expressions, feelings, temperament, traits, and behavior. These attitudes, feelings, expressions, and temperament will manifest in a person's actions when facing certain situations (Pirnazarov, 2021).

According to Cervone and Pervin, personality is a psychological quality that contributes to individual resilience, special feeling patterns, thought patterns, and behavior (Hardiyanto, 2023). Personality takes the form of feelings, thoughts, and behavior. Meanwhile, according to Jalaluddin, there are at least four literal meanings of personality, namely; first, mentality, namely the mental situation related to mental or intellectual activity. Second, personality (all personality traits). Third, individuality is

a person's characteristics that cause someone to have characteristics that are different from other people. Fourth, identity, namely the essence of the self as a unity of characteristics to defend oneself against something from outside (unity and persistence of personality) (Crone, 2020).

According to Allport, personality is defined as a dynamic organization within an individual which is a psychophysical system and this determines the individual's unique adjustment to the environment (Jayawickreme et al., 2021). Meanwhile, in general psychology, personality is defined as the quality of individual behavior that arises in uniquely adapting to their environment. The uniqueness in question is closely related to aspects of personality itself which include character, temperament, emotional stability, responsibility, and social skills.

Personality does not occur instantly but is formed through a long life process (Sheldon & Prentice, 2019). This shows that personality is formed by many influencing factors. Human personality is formed from which part or component is most dominant in the human body. Based on the function of each component that forms personality, if what dominates in a human being is the function of the heart, then a calm personality will be formed in that person, whereas if that dominates in a human being, an unstable personality will be formed. Meanwhile, if lust dominates or dominates, an evil or bad personality will be formed, worse than demons and animals (Bleidorn et al., 2019; Bhagat et al., 2020).

Based on several explanations regarding personality, it can be concluded that personality has a relatively permanent nature because personality is formed over a long period and has become an individual habit. Personality quality can be influenced by the state of adjustment to the environment. A person's personality can influence him in facing problems and can be influenced by individual circumstances.

Personality types

Human personality has several different types. Broadly speaking, human personality types are divided into three aspects, namely biological, sociological, and psychological aspects (Syed, 2021). As for personality types based on a biological perspective, according to Hippocrates, this personality type is divided into four types, namely: first, personality type got angry which is caused by the predominance of yellow bile fluid, and those who have this personality have several characteristics, including irritability and irritability. Second, personality type melancholy which is caused by the predominance of black bile fluid. This personality has a somewhat closed nature, low self-esteem, gets sad easily, and often gives up hope. Third, personality type phlegma phlegmatic those affected by the dominance of mucous fluid are somewhat static, lethargic, apathetic, passive, and lazy. Fourth, the blood personality type which is influenced by the dominance of red blood fluid, is quite active, lively, cheerful, and sociable.

Meanwhile, the sociological aspect is based on a person's view of life and social quality. Edward Spranger argued that a person's personality is determined by which view of life he chooses. Based on this, personality types are divided into: first, theoretical types, people whose attention is always focused on issues of theory and values, are curious, research, and express opinions (Ryan et al., 2019). The second type of economy, namely people whose attention is focused on the benefits of everything that can bring profit and loss. The three types of aesthetics, namely people whose attention is focused on matters of beauty. Fourth is the social type, namely people whose attention is focused on social and community interests. Fifth is the political type, namely people whose attention is focused on the interests of power and organizational interests. Sixth, is the religious type, namely the type of person who adheres to religious teachings and enjoys divine matters and religious beliefs (Zubairi, 2022).

Meanwhile, from the psychological aspect, there are three elements in humans, namely emotionality, activity, and secondary function (mentoring process). Emotional is an element that has characteristics that are stimulated by positive emotions. The general characteristics are not respecting other people, fiery words, being firm, wanting to dominate, dynamic ideals, being moody, and liking to exaggerate. While activity is the characteristics controlled by motor activity, the general characteristics that appear are; agile, practical, broad-minded, tenacious, cheerful, and always defending the interests of the weak. Secondary function (assistance process), namely a characteristic that is dominated by the fragility of feelings, a general characteristic that emerges; introverted, diligent, thrifty, calm, and trustworthy.

Personality structure

The personality structure in Islam consists of three elements, namely first, the element of spirit. The spirit is invisible and active but requires a vessel to show its existence. Second, physical or bodily elements. The body appears and functions as a vessel for the spirit. Third, the *nafs* element which is the entire human being or the dimensions of the human soul and body. Meanwhile, personality consists of four systems or aspects, namely heart (careful wishful thinking), fuad (feelings or conscience or solar plexus), ego (I as the executor of personality), and behavior (form of movement).

Meanwhile, another opinion says that the personality structure is divided into three systems, namely id and the ego. Id as a system has the function of fulfilling the original principles of human life in the form of channeling instinctive impulses. In other words, id carries the principle of pleasure which aims to free humans from the tension of basic instincts, eating, drinking, sex, and so on. The ego is a system that channels the impulses of the id into the real situation, and the super ego is a person's capital code as well as functions as a supervisor of the ego's actions. When the action is moral and justice actions, then the ego gets a sense of satisfaction and happiness.

Based on the personality structure according to Islam, the four personality structures have their characteristics and components, but they are closely related and cannot be separated. Likewise, the personality structure between the id, ego, and superego, all three are interconnected, where if one system makes a movement it will cause movement in other systems (Treviño, 2023).

The relationship between personality and the psychology of religion

The value system influences personality formation which contains four main elements (Zhang et al., 2020). Overall personality can be seen from characteristics (individuality), physical and spiritual attitudes and behavior (personality), thought patterns (mentality), and identity. In this way, a personality is formed that is based on the values of religious teachings, which can be seen from a person's ability to show the characteristics of himself as a religious follower, his attitudes and behavior physically and mentally are in line with the values. From the religious teachings he adheres to, his mindset tends to his religious beliefs, as well as his ability to maintain his identity as a religious community.

The main role of religious psychology is to provide in-depth insight into religious values that influence personality (Stronge et al., 2021). In a psychological approach, a person can better understand the values instilled by religion, how to apply these values in everyday life, and how to form a good personality. Religious psychology helps balance the dimensions of spirituality and psychological needs in exploring self-identity. Based on this explanation, personality is part of religious psychology, and vice versa, religious psychology is also part of personality. So that the two are interconnected and play a role and influence each other in human life (Ivanov & Dolgui, 2020).

The concept of fitrah and its relationship to religious psychology

Fitrah is a basic human concept in Islam. In general, it implies original creation and essential human identity. Etymologically, nature is taken from the Arabic word fathara which means form, state or situation, and condition. According to Quraish Shihab, nature is a system or work system that was created by Allah SWT for its creatures from the time the creatures were first created until they became innate, this is what he calls the meaning of the origin of events or innate from birth. Meanwhile, another opinion says that nature is a system of rules or potential that has been created in every creature since its existence, be it humans or other creatures, such as the basic innate nature of humans which tends towards the religion of monotheism, truth, leadership, women, property, children, etc. Based on this explanation, the author concludes that nature is a basic and innate ability given by Allah SWT to his creatures. The concept of nature in the Alquran and its relation to human character and potential can be understood through the words of Allah SWT in Surah Al-Rum verse 30.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًاۗ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَاۗ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۗذٰلِكَ الدِّيْنُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ

Meaning: "*Then turn your face directly to the religion of God; (remain in) the nature of God who has created humans according to that nature. There is no change in God's nature. (Namely) straight religion; but most people don't know about it*" (QS. Ar-Rum: 30).

Through the verse, Allah SWT commands to worship Allah SWT sincerely and because of Him in all circumstances, Allah SWT has established the beauty of all the laws of Allah SWT, such as monotheism, establishing prayer, doing well, and others in the eyes of people. Which God planted in the hearts of all creatures, take care of them, so that in their hearts a love for the truth arises and puts what is right first. This is the nature of nature.

Nature is defined as a created form, as in the words *zillah* (sitting form) and riding form. This means that children are born with a type of character that tends to accept Islam (Muzakki & Nurdin, 2022). If a child is left to his nature, he will definitely stick to that nature and not turn away from it. Nature in the view of the Alquran has several dimensions. There are three human dimensions which are the essence of creation or totality, namely the physical, psychological, and psychophysical dimensions, or in Islam known as nature. Physical (*al-jisme*), spirituality (*al-ruh*), and nafsiyyah (*al-nafs*) (Septemiarti, 2023).

Physical nature (al-jism) is the natural world of human creation in the sense of the body (physical) because the first process of human creation was from soil. According to Zakiah Daradjat, physical needs such as eating, drinking, having sex, and so on cannot be learned by humans, because they have become natural from birth. If these needs are not met then physical balance will be lost. However, naturally, jism is not able to carry out its behavior. A behavior can be realized if natural-jism has been inhabited by the nature of the spirit. Spiritual nature (*al-Ruh*) itself according to al-Ghazali is something subtle (*latifah*). Meanwhile, Ibn Sina believes that the human spirit is the initial perfection of the high human body, which has a powerful life. Meanwhile, in the third category, nature *Nafsiyyah* (*al-nafs*) is a description of human psychology. This means that the nature of *al-nafs* is a combination of the nature of *jismandal-ruh*.

Based on this explanation, it can be seen that nature is interconnected with psychology, especially the psychology of religion. This can be seen from the human nature given by Allah SWT in the form of spirit, body, and spirit which are also found in the structure or components of personality, where personality is part of religious psychology. Therefore, to know and understand someone's personality, especially oneself, one should first understand what characteristics and potential Allah SWT has given to his creatures.

CONCLUSION

Personality psychology and religion are interconnected with each other. Religious psychology plays a role in providing in-depth insight into religious values that influence personality. Religious psychology is also related to human nature in the form of spirit, body, and *nafs*. This can be seen from the human nature given by Allah SWT in the form of spirit, body, and spirit which are also found in the structure or components of personality, where personality is part of religious psychology. Therefore, to know and understand a person's personality, especially oneself, one must first understand the nature and potential that Allah SWT has given to his creatures. So, religious psychology views that a person's personality is related to the nature given by Allah SWT and his religious habits.

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