

Formation of Muslim Personality in Perspective Islamic Education Filsafat

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ARTICLE INFO

Keywords:

Personality; Muslim;
Philosophy of Islamic Education.

Article history:

Received 2023-09-30

Revised 2023-09-30

Accepted 2023-09-30

ABSTRACT

The formation of Muslim personalities has a significant impact on Islamic education. This is due to the fact that the formation of a Muslim personality is one of the basic values in Islamic education, and should be a starting point for the implementation and development of Islamic education itself. This journal was written to explain the process of forming a generation that has a strong personality in the perspective of the philosophy of Islamic education. Discuss aspects such as the nature of Muslim personality, the factors that influence its formation, its characteristics, and the impact it has. The formation of a Muslim personality requires a person not only to be able to provide lessons and supervision of students, but it also becomes an exemplary figure who is able to remind and strengthen the sacred commitments (worship) that humans have spoken before their Lord. This can be achieved through the incorporation of science and morals in the teaching, education and coaching processes. Good education, which strengthens worship only to God and strengthens the primordial worship that humans have spoken in nature, will form a strong and strong Muslim personality.

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1. INTRODUCTION

According to Hasan bin Ali bin Hasan al-Hajjaji, healthy education (al-Tarbiyah al-Salimah) is an educational process that is able to meet the needs of three essential aspects in humans: soul, reason, and body. These three aspects cannot be separated from each other (inseparable), so that when the soul meets its needs through education and guidance, at that time the needs of reason are also met. However, during this

process, it is necessary to pay attention to the needs of physical education because that is the main driver for the life and reason activities. (Hasan bin Ali bin Hasan al-Hajjaji, 1408 H/1988 AD)

The definition as mentioned above cannot be separated from the view of Ibn Qoyyim, whose thinking became the focus of Hasan's research in his dissertation entitled *al-Fikr al-Tarbawi 'inda Ibn Qoyyim* at the University of al-Imam Muhammad bin Saud al-Islamiyah, Riyadh. Ibn Qoyyim argues that the purpose of education (*al-ghayah al-tarbiyah*) is to protect human phytrah and prevent it from mistakes (protection against it from error), at the same time ensuring that worship activities carried out by humans are only directed at Allah SWT (verification of it). In another view, Al Rasyidin argues that education acts as a tool to introduce and strengthen the sacred commitment (worship) that humans have spoken to God while in the spirit realm. Because after birth and existence in the world, humans are faced with the temptations and impulses of the material world which can result in neglect, forgetfulness, and betrayal of the initial sacred commitment (worship). This kind of education, which was proven in the implementation of education by Rasulullah, produced a generation of Muslims who had a strong and firm personality (*qaim bil qisth*). (Al Rasyidin, 2017)

2. METHODS

This article uses the Qualitative Research method to be a literature study (Library Search) sourced from several other journals and literature coupled with the thoughts of previous and current scientists about the Formation of Muslim Personality in Perspectives Philosophy of Islamic Education. In this paper will be discussed about understanding, elements of forming Muslim personalities, the character of Muslim personalities and the implications of forming Muslim personalities on Islamic Education.

3. FORMATION OF MUSLIM PERSONALITY IN ISLAMIC EDUCATION FILSAFAT PERSPECTIVE

A. Muslim Personality Binding; Terminology and Meaning

The term personality is the subject of research in psychology. Personality is often interpreted as personality, although there are a number of synonymous words or related to their meanings, such as character, disposition, temperament, nature, type of attribute, habit, mentality, individuality, or identity. This refers to the inner core that forms unity in its functions, not divided in various roles. Personality can also refer to concepts such as me, myself, or a comprehensive understanding of humans. In Islamic literature, the term personality is translated as syakhsyah. However, this last term has only become more popular in the context of Islamic psychology, especially after a meeting between contemporary psychology and the need to develop Islamic discourse. This is not due to the lack of attention of Muslim scholars or scholars, but rather because the basic understanding of Islam about the value of personality also refers to the substance of humans which involves ruh, not only the external aspects (syakhs) that are empirical.

Meanwhile, a Muslim, simply, is someone who follows Islam or a Muslim. According to Az-Mu'am al-Wasith, he defines a Muslim as someone who justifies the treatises delivered by the Prophet Muhammad SAW through submissiveness (khudu') and obey (qobul) the cry contained in these treatises. Al-Mu'jam al-Muhith translates this definition as a rescue (inqadz) and acceptance (tasallama) effort.

With the above understanding, a Muslim's personality can be explained as a unity inherent in the human soul, which cannot be separated in certain functions. This unity was formed through submissiveness (khudu'), obedience (qobul), and acceptance (tasallama) of Muhammad's teachings. As a consequence, this can also be considered as an effort and effort to protect (inqadz) yourself from influences that can damage it.

Rusdiana Navlia Khulaisie, a lecturer at IDIA Prenduan Sumenep, Madura, Indonesia, notes that interpretations such as those mentioned above also mean to reveal that someone who claims to be a Muslim should have a character who is able to realize the Qur'anic vision of the main purpose of his birth to Muhammad. to humanity, that is to be a mercy to all nature. Therefore, a Muslim should have a personality who is always willing to give grace and happiness to anyone and in various contexts. This includes obedience in carrying out religious teachings, being humble, helping, having an attitude of affection, not like to cheat or deprive others of their rights, and do not commit acts of harassment or violence against others.

This concept becomes clearer when we look at a Muslim's personality from someone else's perspective. The personality of a Muslim, as explained earlier, is only a description of the ideal individual who practices Islamic teachings. However, if we look at it from someone else's perspective, Muslim personalities reflect characteristics that make a person unique and different from others. This shows how limited the use of the word "personality" is to refer to personality, because when we refer to the original language, *persona* (Latin), it refers to the mask used in playing certain roles. In other words, *persona* contains the meaning that each individual's personality must adapt to his environment, such as playing certain roles, by displaying external aspects that can be seen by others. It is important to remember that masks can also deceive the views of others.

Therefore, it is very interesting when we refer to Allah SWT's firm statement about the uniqueness called the glory of a Muslim compared to humans as a whole.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ %

Meaning: O people, verily We have created you from men and women and made you prey and hoof so that you know one another. Truly the most noble of you on the

side of God is the truest of you. Truly Allah is All-Knowing and All-Knowing. (Q.S: Al Hujarat, [49]:13)

M. Quraish Shihab explains that the word *akramakum* (أكرمكم) is taken from the word *karuma* (كرم) which basically means good and special according to the object. With reference to this meaning, it can be understood that the nature of a Muslim's personality is the level of his indictment.

B. Elements of Muslim Personality Formation

St. Rahmatiah in his book entitled *The Concept of Man According to Islam* said that the discussion of the elements of forming human personality cannot be released from the discussion of human substance itself. Regarding human substance, Syed Muhammad Naquib al-Attas explained that humans have two nature, namely as body (body) and soul (soul).

Humans are physical and non-physical entities. Wan Mohd. Nor Wan Daud in his book *Role University: The Preservation of Semasa Sciences, Penafibaratan and Penafijajahan* explain that the dual nature concept described by Syed Muhammad Naquib al-Attas finally gave birth to an idea known as *Insan Kulli* or *Insan Kamil*, which has a long history in the intellectual tradition of Islam. This idea has been discussed by a number of figures such as the Brotherhood al-Shafa (10th century AD), Abu Hamid al-Ghazali (w. 1111 AD), Muhyiddin Ibn 'Arabi (w. 1492 AD), Sadruddin al-Qunyawi (w. 1263 AD), 'Abdurrazq al-Qashani,' Abdurrahman al-Jami (w. 1492 AD), 'Abdul Karim al-Jili (w. 1403 AD), Sadruddin al-Shirazi (Mulla Sadra, w. 1640 AD), Nuruddin al-Raniri (w. 1658 AD), and others.

In the discipline of Islamic Psychology (*'ilmal-nafsi*), the body and physical entities are referred to as bodies or *jism*, while the soul and non-physical aspects are referred to as *ruh*. As in the formation of chemical compounds that require two

different elements in nature and type, there is a link between the two in one energy domain, namely nafs.

Kautsar Azhari Noer in his book entitled *Divine Government of the Human Kingdom* argues that the Ruh occupies the highest position, while the body occupies the lowest position. Nafs are in the middle of both, and depending on their physical or material tendencies, the nafs will be attracted to the pleasures and benefits of the world, whereas if they have spiritual or spiritual tendencies, the nafs will be attracted to their origin, namely Allah SWT.

The origin of ruh, is in the Koran:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Meaning: And when I have displayed it and breathed on it my soul (which was created), then bow down to it in prostration. (Q.S. Al Hijr [15]: 29)

In his monumental work entitled *Ihya' Ulum al-Din*, Al-Ghazali states that the term qalb has two meanings. First, qalb (heart / heart) refers to a shanaubar-shaped meat organ (an elongated round fruit) located on the left side of the human chest. This organ has cavities that drain black blood and play a role in preserving life. This first definition of the heart even applies to animals and humans who have died. However, this meaning is incompatible with the concept of qalb in the context of forming Muslim personalities, even though there is a relationship of meaning.

Second, qalb has a more subtle, divine, and spiritual meaning. This heart in the second meaning reflects the nature of humans which serves to feel, recognize, and understand various aspects of science or knowledge.

Thus, qalb in the second sense is a place where the sanctity of the substance of the ruh and goodness moves and turmoil, while the substance of the body which is polluted by evil also moves in it. In general psychology studies, as described by brain and behavior expert Daniel Goleman, known specifically in the field of emotional intelligence, he revealed that: a person's ability to control mood is one of the factors

that influence his emotional intelligence. This is due to the fact that emotions, as investigated by Nyanyu Khadijah, are forms of energy that can take positive forms such as love and affection, but it can also be negative like hatred and anger. Therefore, although the concept of the heart they discussed first refers to Al-Ghazali's understanding of qalb, the processes and events they conclude are closely related to the meaning of qalb in the second sense.

In fact, it is relevant to the Prophet's sabda which says: Truly in the human body there is a lump of flesh. If it's good, then all the limbs are fine, and if it's damaged, then the whole limb is damaged. Know, that is the heart. It seems that the Messenger of Allah wants to say that in the heart in question - that is, a lump of meat - there is positive energy that has a positive impact on the body and negative energy that can have a negative impact on the body. In the Koran, the phenomenon of attraction, repulsion, or alternation in the dominance of human nafs is explained in terms of taqwa and longitude.

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

Meaning: And the soul and its forging (its creation), then God inspired the soul (Qalan) for good and its indictment. Sesu doesn't guide the person who sanctifies jiwa . And then they will defile it. (Q.S. Asy Shams, [91]: 7-10)

C. Muslim Personality Character

Exploring the above explanation, we can understand that the personality characteristics of a Muslim are not only limited to empirical and physically real things, but also include more abstract and metaphysical aspects. Personality (nafs) not only consists of the body and visible organs, but also involves the body, qalb, and aql which have deeper meanings and functions.

This is very different from the view of the psychoanalytic school developed by Sigmund Freud in psychology, where human behavior and personality are only based on biological-animal components (id), psychological-rational components (ego), and the social-moral component (superego). Or mazhab behaviorism as held by John Broadus Watson, who only focuses on aspects that can be observed and measured, while ignoring various internal aspects of individuals such as perception, mind, image, and feeling. Also different from the humanistic-existentialism-phenomenological approach as adopted by Abraham Maslow and Carl Rogers, who judge humans only in the positive or negative category, healthy or sick, happy or sad, and so on. Even cognitive approaches such as those developed by Ulric Neisser, despite trying to combine various psychological approaches, are still focused on the construction of theories based on human systematic empirical observations.

Furthermore, in Al-Rasyidin's notes, personalities consisting of elements of body-ruh-qalb-aql can be reflected in the image of personality manifesting mindset (mafahim), feeling patterns (zauq), behavior patterns ('charity), and worship patterns. This image, which refers to the nature of Muslim personality that has been explained earlier, shows the privilege and uniqueness of a Muslim's personality compared to others. In other words, the mindset, feeling pattern, behavior pattern, and worship pattern of a Muslim are part of the definition of taqwa, described by Imam Nawawi as follows:

- a. His words are always honest and supported by a heart full of sufficiency.
- b. Always be patient with ongoing gratitude, because the main faith is patience and tolerance.
- c. Accept the state of eloquence with the full zuhud, because ridha against the state of the devotee will bring good luck in the reward of his eloquence; if not, then vice versa.

- d. Perform tafakkur (introspection) on an ongoing basis, even in a hungry state, because tafakkur must be done in everything.
- e. Always maintain his personal holiness with fear of God, because one's scientific sign is his fear of Allah SWT.
- f. Never stand by, but remain humble, because it has the nature of tawadhu (humility) will keep it away from arrogance.
- g. Always be gentle and affectionate, because anyone who has a gentle nature and affection will be respected and valued by others.
- h. Feel love for God and always maintain the shame of Him.
- i. Pursuing useful knowledge and amending it on an ongoing basis, because science is not useful if it is not silent.
- j. Maintaining strong faith and combining it with common sense, because the best gift is reason and the worst mistake is ignorance.

D. Implications for the Establishment of Muslim Personality towards Islamic Education

Zaenal Faizin, in the context of building progressive generations based on religious personalities in the multicultural era, provide a definition of education as a conscious effort to instill values and beliefs that apply and are believed to be truth in a particular society. These values and beliefs can be sourced from religious, cultural and customs teachings. These values have usually been tested by time, are considered guides, and have become a philosophy of life for the people who hold these values. In the context of Islamic education, the approach proposed by Hasan bin Ali bin Hasan al-Hajjaji is to ensure that worship activities carried out by humans are only directed at Allah SWT. While the approach introduced by Al-Rasyidin is to reintroduce and strengthen the shahy expressed by humans to God while in the spirit realm.

Against the formation of Muslim personalities, the impact on Islamic education is the need for a holistic education. This approach not only focuses on the transformation of values or supervision of the physical development of students, but also involves efforts to purify the soul (*tazkiyah al-nafsi*) of all things that can damage their holiness. Thus, the soul, *qalb* (heart), and *aql* (akal) can be purified, and this will also have a positive impact on the sanctity of the body.

Ahmad Mansur discusses this concept with the term Revelation-Based Character Education to distinguish it from general character education. In revelation-based character education, the values of human behavior related to God become very important, in line with the views of Muslim scholars and scholars in classical times who prioritize moral education.

Another impact is that education must be integrated thoroughly, not just the task of the educational institution itself. This is due to the breadth of scope of the object to which its character must be formed in the context of Islamic education. Therefore, the formation of a Muslim character requires an active role from the family, society and even the state. Effective Muslim character education must involve all of these elements.

This concept is in line with the view of Rusdiana Navlia Khulaisie, which outlines three main processes in character formation, namely: Formation of habituation, formation of understanding, and formation of sublime spiritual dimensions.

Through these processes, the character of an individual can be well formed according to the values and principles desired in Islamic education.

The understanding and formation of Muslim personalities as described earlier also has a significant impact on the concept of implementing Islamic education. Mukholiq stressed that Islamic education must embrace five important aspects:

- a. Faithful Education: Build strong faith in students, so that they have a strong belief in Islamic teachings.

- b. Scientific Education: Provides good and correct knowledge based on Islamic scientific principles.
- c. Amaliyah Education: Encourage students to amend Islamic teachings in everyday life.
- d. Moral Education: Shaping good moral character and making students as individuals who have high moral ethics and values.
- e. Social Education: Involve students in social life and develop their ability to interact and contribute positively in society.

This comprehensive approach ensures that Islamic education does not only focus on one aspect, but covers the entire spectrum of the formation of a whole Muslim personality. Ignoring one of these aspects can lead to an imbalance in the implementation of Islamic education as a whole.

Finally, the formation of a Muslim personality requires an educator who is not only able to give lessons and supervise students, but it also becomes an exemplary figure who is able to remind and strengthen the sacred commitments (containers) that have been spoken by humans before their Lord. This can be achieved through the incorporation of science and morals in the teaching, education and coaching processes.

4. CONCLUSION

From the above explanation, it can be concluded that good education, which confirms worship only to God and strengthens the primordial worship that humans have spoken in nature, will form a strong and sturdy muslim personality. This personality consists of elements of the body and body that interact in the nafs, then are influenced by qalb and aql. Qalb and aql are basic elements in the formation of Muslim personalities, which then produce understanding (mafhum) and tendencies (muyul) that are re-implemented in the body. With repetition and habituation,

comprehensive muslim personality characteristics are formed, covering aspects of mindset, feeling patterns, behavior patterns, and worship patterns. The formation of a Muslim personality with such an approach has implications for Islamic education in several aspects. First, the concept of education must pay attention to the nature of humans, both physical and non-physical, which includes the body, ruh, nafs, qalb, and aql. Second, the delivery of education must involve all elements around students, including families, communities, countries, and educational institutions themselves. Third, the implementation of education must include faith, scientific, amaliyah, moral, and social education. Fourth, educators must be able to remind and reinforce the sacred covenant (worship) that humans have spoken before their Lord, by utilizing science and civilization in the process of ta'lim, tarbiyah, and ta'dib.

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