The Islamic Personality and It's Attribute to Social Psychological Theory

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Abstract

Personality is a topic that has been widely discussed in the scientific world through the widespread works of great philosophers. Many works of literature have studied the Islamic character to find scientific premises regarding personality formation. This study aimed to explain the importance of connecting the concept of Islamic personality with aspects of emotion, motivation, and attitude. In particular, the attitude aspect in the Islamic context is divided into inter-social and pro-social attitudes. Through an in-depth analysis that combines the perspectives of Islamic scholars, sociological, and psychological theories, this study resulted in an understanding of the relationship between religion and spirituality with emotions, motivation, inter-social, and pro-social attitudes. In the context of Islamic personality formation, Islam emphasizes that a person's personality is not only influenced by biological factors alone, but also by subjective values related to character formation. The implications of this paper provide detailed solutions and answer questions about the complex relationship between emotions, motivations, and attitudes with the formation of an Islamic personality. In the context of inter-social attitudes, Islam encourages individuals to develop attitudes that involve healthy and constructive social interactions with others. Additionally, in a pro-social attitude, Islam encourages individuals to prioritize attention and concern for the welfare of society as a whole.

Keywords: Personality, Emotion, Motivation, Inter-social, and Pro-social

Introduction

Generally, research regarding personality is closely related to religion, education, sociology, and psychology theories (Keane, 2008). The attributing aspect of personality to several academic disciplines explains the relationship, particularly human traits, with internal psychology elements for example beliefs in, emotions, motivation, and attitudes. The integration of these aspects into the human psyche becomes the driving force for social and moral change, reflected in the characteristics that arise from a person. Planting noble qualities, morality, brave, honesty, trustworthiness, and responsibility personally connect with the aspect of psychology. The aspects of psychology such as emotion, motivation, and attitude have been widely discussed either in the Islamic philosophers' or psychological and sociological theories. Psychological theory explains that emotion, motivation, and attitude aspects affect personality patterns. The elements of emotion, motivation, and attitude are expressed in empirical studies reports attributing reviewers of the paper to a passage and soul.

However, a factor of the learning process also affects the appearance of personality. The premise is expressed through internal and external responses such as self-seeking, self-control, and cultural and social environment. Some scholars' inquiries of the psychic interrelationship report a significant relationship between personality and emotion Allers, 1961), motivation (Petrocelli, 2007), prosocial, and subjective values (Polania, 2019). Some scholars have revealed the linkage between psychological aspects of humans, very few discussions of the relationship between emotion, motivation, and attitude aspects to personality formation in their study, and are still very few to uncover inquiries in their works. Exposure to the significant role of psychological elements that shape the personality requires precision and in-depth analysis. The analysis and examination of Islamic literature, and psychological and sociological theories justify this study's premise.

Thus, the opportunity to reveal personality to the emotional, motivational, and attitude aspects by reviewing several manuscripts and relevant reports is wide-open in this study. A review of Islamic literature and the empirical reports in the survey justify psychological elements related to personality. The relationship between psychological aspects to the formation of personality is examined to reveal philosophical premises in the relevant literature. Reviewing the literature also proposes a new solution to the aspects of psychology interconnected with human personality formation.

The assumptions that attract the interest of the Islamic literature in this paper are built on the premise of a reciprocal relationship between psychological elements to personality formation. The external elements such as the cultural and social environment adopted by a community (Gifford, 2014), family institutions, and the educational institution (Catalano & Catalano, 2014), are also assumed to format personality. Referring to various reports on an empirical study regarding aspects of emotion, motivation, and attitude, then the proposition of the theories of sociology, and psychology are discussed in this paper.

As psychologists, philosophers, and practitioners of education explained, it does characteristics certain qualities seen in the person who differentiates between them and other individuals. On the assumption of speculation into the linkage between emotion, motivation, and attitude aspects to the formation of personality, then the reviewing of manuscripts about Islamic personality in this paper leads to identifying, exploring, and analyzing the elements of human psychics.

Numerous relevant reports empirically of the study also involve describing and justifying the personality formation

related to psychology. Hence, this reviewing paper aims to identify, explore, and analyze the aspects of psychology's relationships to the human formation of personality revealed in psychological and sociological theories. This work also identifies and explores the kinds of literature from an Islamic philosopher's perspective. The objective of this study was aims to:

1. Explore attributing of Islamic personality concept with elements of emotion in the context of social psychological theory.
2. Explore attributing of Islamic personality with element of motivation in the context of social psychological theory.
3. Explore attributing of Islamic personality with element of attitude in the context of social psychological theory.

Method

This study is a literature study that utilizes a variety of literature by following the following steps:

1. Literature Review: Conducted a comprehensive literature review to collect relevant information and theories on Islamic personality, emotions, motivations and attitudes from Islamic literature, psychological theory and social theory. This was done to gain a comprehensive understanding of topics relevant to the subject.
2. Selection of Manuscripts: Identify and select manuscripts, scientific articles and empirical reports that discuss the relationship between Islamic personality elements and influences, motivations and attitudes.
3. Data collection: extracted relevant data, concepts, and arguments from selected empirical manuscripts and reports. Classifying information according to elements of emotion, motivation and attitude and linking it to the formation of an Islamic personality.
4. Analysis and Interpretation: Analyzed the collected data to identify patterns, similarities and differences in the relationship between elements of Islamic personality and affective elements, motivations and attitudes. In this case, qualitative analysis techniques are used to interpret the results and find their meaning.
5. Synthesis and integration: Synthesised of the results of literature review and data analysis and interpretation to obtain a comprehensive understanding of how affective, motivational and behavioral elements contribute to the formation of an Islamic personality. The interdependence and interdependence of these elements are explored in the context of social psychological theory.
6. Discussion and conclusions: The significance of the findings and their relevance to the field of Islamic psychology and personality development were discussed to provide coherent arguments to support the proposal to associate Islamic character with emotions, motives, and attitudes. Finally, conclusions were drawn based on the analysis, and at the end, recommendations for future research were made.

Results and Discussion
The Concept of Personality in the Islamic Context

The Islamic personality presented a detailed and in-depth analysis of a few pieces of literature. The term of personality is synonymous with the term '*syakhsyiah*' in the Islamic context. Refer to Kamus Dewan (2005), the word '*syakhsyiah*' means the sense of right as a personal characteristic. The term '*syakhsyiah*' drive from Arabic, namely '**شخصية**,' and plural of '**شخص**,' which means the distinguishing traits of individuals (Ma'Luf, 1986). Hamidah (2005) mentions the term '*syakhsyiah*' as a system of physical and mentality organisms and a mentality that integrated into a person's soul.

An explanation of the *word* '*syakhsyiah*' detailing point by (Al-Ghazali, 1983) emphasize Safii (2016) from morals philosophical perspectives. The term '*syakhsyiah*' determines behavior that can assess and nurture dynamic (not static). The mentality system's physical and morals' dynamism forms interesting habits in a person's soul (Nasir Omar, 2016). According to Sukardi (2016) and Baharom Mohamad et al., (2008), the term '*syakhsyiah*' formed into braided and thoughts, feelings, intentions, and attitudes are closely related to culture social norms.

Implicitly the inner morals and impression behavior, the word '*syakhsyiah*' is means something that exists on oneself in every action of a person (Nasir Omar, 2016). As dishonorable of the behavior of aspects of *Al-Sajiyah* (temperament), *Ath-Thabi'ah* (behavior, the fundamental character), *Al-Adat* (customs, prevalence), *Al-Muruah* (dignity) of oneself (Nasir Omar, 2016; al-Qaisī, 1994). All of the components are also not pitch apart from personality. Islamic scholars have explained in detail and mend nature of the '*syakhsyiah*' to describe the personality as a reflection of the embedded souls' behavior that impressed upon the value of a good or value of a wrong person.

Several Islamic scholars have explained on personality unmasked a new academic aspect of emotion, motivation, and attitude were impressed on every action reflected by a person. Meanwhile, the external elements that also affect personality are the social environment, cultural, family institutions, and the knowledge received in education institutions' learning process. Thus, the properties that appear as honesty, patience, steadfastness, high-minded, thanksgiving, brave, and merciful were imaging in person. Therefore, the personality within Islam's context is to have specific humility, keeping promises, honest, courageous, and trustworthy. All of the personality traits were impressed on habits that reflect on aesthetics behaviors of it.

The Islamic-Personality from Perspective of Al-Ghazali's Philosophies

The presentation of Al-Ghazali's personality traits to justify personality comprehensively in an Islamic philosophical context. Al-Ghazali (1965) shortly explains that internal factors influence a person's behaviors that impressed daily life. The action impressed the social activities close to emotion, motivation, attitude, and reasoning (Koole, 2009). Islam also assesses that the element of logic *('aqliyah)* is related to personality formation. It attributes to the position sensor;

(Baharuddin & Ismail, 2015) explained reasoning as the soul component can reach a conscious idea of who formation of the perception (*mafaheem)* through hearing, vision, and experience personal life. An affirmation of Al-Ghazali (1965) the learning specific knowledge of religion could improve unique properties. Mailasari (2016) states that individual beliefs (religious doctrine) deal more with how religious a person is and less with how a person is spiritual (in practicing certain rituals).

The proposition of philosophically in the fundamental bouquet to Al-Ghazali (1965) explained that an essential human action does not shape behaviors. It does not as a force commendable or strength despicable. It does not make the difference between acts laudable and reprehensible, but the sense and knowledge of a person affecting commendable or do not praiseworthy actions. Being a praiseworthy person, Al-Ghazali 1111AH argues that virtue gain cultivates through praiseworthy deeds. For instance, familiarizing oneself with good deeds, doing good deeds, and doing them are ways and solutions that must take a proper way to form a commendable personality (Khan, 1969; Siddiqui, 2001). Furthermore, Al-Ghazali (1965) statements regard the coaching nature of merit is known based on the hadith in the book of the "*Mujam Thabarani Kabir*, Edition 20th, Pp: 65, Hadith Number: 16877," which meaning is "*Indeed, God have been sent to edify/treatment the humans being.*" Therefore, if the human personality cannot be changed or formed, then the hadith's statement is contrary to the Prophet's apostolic mission.

The concept of personality in several classical pieces of literature emphasizes internal elements, namely reasoning and *Qalb*. The intellectual functions of reasoning something good and leaves an action that is detrimental to Her. However, the aspect of *Al-Qalb* attributing emotional of person. The explanation of Zuldafrial, (2015) and Usman (2018) regarding reasoning as a medium that generates ideas and thoughts through senses and experience and learning process also connected to personality formation. Generally, Islamic literature, which discusses the height or low of a person's mind, describes either person as wise or smart in acting.

In several of his books of Al-Ghazali/1111AH, he explains thoughts about personality and morality. Al-Ghazali calls it of "*Thariqul Akhira*," with "*Al-Ilmu Sifatil Qalb*," and by the term of "*Asraru Mu'amalati Ad-din*," and on another occasion Al-Ghazali calls it of "*Akhlaqul Al-Abrar*" (Al-Ghazali, 1983). All of these terms were becoming the names of the entire books of Al-Ghazali. An explanation of human nature Al-Ghazali uses words derived from Sufi figures, such as Ibrahim Ibn Adham/718AH-782AH, Sahl al-Tustari/818AH-896AH, Harith al-Muhasibi/781AH-857AH, Abu Thalib Al-Makki/386AH, author of the book "*Qutul Qulub*," and Ibn Hawazan Al-Qusyairi/465AH (Arberry, 2013; Ingalls, 2013). However, the author of the book "*Risalah Qusyairiyah*," is much influence by Al-Ghazali's approaches to describe personality (Al-Ghazali, 1983). In the book "*Al-Mizan Al'Amal*," Al-Ghazali explains the characteristic of a personal good can give depth consideration reflecting the strength of reasoning, i.e., the power of thought, or skip the power of lust.

On the others hand, the learning process and familiarity with certain behaviors, Al-Ghazali (1965) also focus on the factors *An-Nafs* (pushing power to behave) in assessing personality. The force that drives one's actions consists of the power of the anger of *An-Nafs*, which tends to sin. The *Nafs Lawwamah* is the desire that encourages someone to do good things but sometimes also grow to sin. The factor of the *Nafs Mulhamah* is who doing righteous deeds feels heavy. However, in certain conditions, it tends to be praiseworthy, and there is fear in the face of Allah (Al-Ghazali, 1965).

The *Nafs Muthmainnah* describes an individual doing an activity in the world. Nevertheless, the heart is always longing for God. Meanwhile, the *Nafs Radhiah* is an individual that performs obligatory acts of worship and sunnah, bound by his spirit of God and the Messenger of God at every time and every place (Al-Ghazali, 1965). Meanwhile, the *Nafs Kamilah* is the lust that only by *Al-Insan Al-Kamil* people who have it and belong to the Prophets, preserved from all forms of disgraceful deeds and always under the guidance of God (Al-Ghazali, 1965). Thus, habits that are carrying out sustainable can shape a person's personality. It caused something that accustomed will be moved by itself when to do it.

According to Al-Ghazali (1965), a personality arises from the heart, emanating from his movements towards an activity. Every action of the body's organs is closely related to the desires that drive him. So, Al-Ghazali (1965) concluded that good deeds are a reflection of spiritual and religious values. So, understanding spiritual and religious matters is also a process of the forms of *Akhlaq*. The *Akhlaq* itself has two types, i.e., the morals *Mahmudah* and the morals *Mazmumah*. The human soul can receive all kinds of training, learning and habituation to specific traits. While someone is willing his personality to be a batter, he has to get used to doing something useful.

On the other hand, it is habits of disgraceful actions, and then he gets used to despicable qualities. The proposition explains by Al-Ghazali, who used the philosophical Sufis' approach to discuss in detail the concept of Islamic personality (Nasr, 2013). Another element that is also important to studying character from the perspective of Al-Ghazali is the spiritual aspect. Saliyo et al., (2018) explained that spirituality has a relationship between thoughts and beliefs that evoke a person's psychological strength. To gain spiritual acuity can be done by training the properties based on spiritual values that focus on behaviors commendable (Nasr, 2013).

In the literature above, the personality is embedded in the soul and describes the behaviors illustrated with his soul. Islam assesses that a person's character obtained form into learning and knowledge, which is relevant to the nobility, spirituality and religiosity values of Islam, so learning about monotheism/tawhid and spiritual values is related to personality formation.

Attributing Islamic-Personality with Element of Emotion

Study emotions and personality using relevant literature. The emotion originates from the word '*emovere*,' which means distance, joy and compassion. In the "*Kamus Besar Bahasa Indonesia*," the expression of emotion is interpreted as an overflow of feelings that arise or develop within a certain period, such as joy, sadness, compassion, love and courage (KBBI, 2020). Colman, in the dictionary of "A dictionary of psychology, Oxford University", explains that emotions are an internal mental element that including instinct, love and affection or fear and anxiety (Dictionary of Psychology, 2015).

Emotions come from internal psychological, or mental states that also characterize a person's mental. According to Allers (1961) and Lopes et al., (2005), emotion is an internal state of the soul that displays unique feelings due to

psychological conditions. Rapidly of science developing in the 20th century, the emotional element usually gives subjective experiences such as love, anger, worry, distress, shame, hate, joy, calm and others (Koole, 2009).

Some scholars who study the emotional element's connotation in human beings' souls ended up on oversight that emotion is also an essential factor in influencing behaviors' formation (Dijkstra et al., 1995; Lopes et al., 2005; Davidson, 2001). It is fallow on increasingly open the veil of anxiety academic on the premise effect of emotion on personality. The literature related to emotions have ways people feel their emotions and turns the expression of emotions is not only experienced by those who feel alone (Lopes et al., 2005). Nevertheless, other people also know the status of a person's emotions through the expressions of various forms of feelings appear such as feelings of anxiety, jealousy and anger (Davidson, 2001; Barrett et al., 2007). Thus, the emotional aspect is also an essential element for social activities.

Several reports regarding cultural expressions reflect a person's conventional way of expressing emotions. The expression of emotions in a cultural context specific can only be understanding by others in the same culture (Markus & Kitayama, 2014)). Kleinberg (2000) examined China's literature by finding various emotional expressions and ways that vary according to the cultural context and sub-culture. The expression of the Chinese people's emotions in different social and cultural systems in the West. The relationship between culture and feelings is a new solution in formulating academic concepts and hypotheses. However, the psychological theory viewed the emotion aspects have similarities in terms of development, i.e., emotions determine personality formation in adolescence (Allers, 1961).

On it is a fact, emotional actors often become an element in determining the action. Therefore, the instincts that shape emotions depend on their social conditions, such as feelings of anxiety and fear of breaking certain societal norms. According to Allers (1961), anxiety and anger form into positive emotions that can lead to prudence in every activity. Thus, the expression of emotions and attempts to communicate a feeling of status-oriented state psychology of someone. According to Nozaki (2015), emotional aspects go hand in hand with developing behaviors. This dynamic aspect usually influenced by the experience, learning process, social and cultural environment embraced in the community.

The description of the literature above has justified the premise of this paper that the emotional aspect affects personality. Moreover, adolescents are impressed by psychological conflicts and self-seeking, but self-control is not perfect due to internal conflicts. Therefore, emotions are an inner aspect that affects activities in their social life. Thus, the emotional element is significantly related to personality formation.

Attributing Islamic-Personality with Element of Motivation

The element of motivation is a psychological aspect inherent in a person's soul, explained based on this section's expert opinion. Colman, in the dictionary of A Dictionary of Psychology, Oxford University (2015), the word of 'motivation' in the correct sense with a stimulus that encourages a person or community to take action (Oxford University Press, 2017). The nature of the psychological context of personality as a motivational spec is discussed and said extensively to explain its relevance to the human psyche. The motivational aspect of engagement on multidisciplinary studies of rapid development in the 20th century in various academic studies (Feuer & Black, 1962; Balliet et al., 2009; Tajfel & Turner, 2019). This premise found in several questions about social, environmental, and cultural change, including the study of religiosity and spirituality.

As a result, motivation theory presented in the West widely from the 1940s until 1950s through monumental works, such as Maslow (1943), Hull (1950), and Atkinson (1957). All of them agreed on aspects of motivation as an element of an effect on humans' activity in everyday life. On the premise of reason, Burns & Burns (2020) as aspects that determine the internal forces that marked the emergence of desire that leads to an action/deed for in doing it. According to (Aarssen & Crimi, 2016), motivation is an element that arouses a sense of willing to achieve things aspired. Motivational aspects related to the impulse that causes a person to focus on achieving its objectives (Hamilton, 2018). The drive to accomplish these goals is due to internal influences or external factors (Aarssen & Crimi, 2016). As a driving force for someone to do an action, the motivational aspect determines whether an effort is carried out (Uno, 2010; Miller, 2016).

Several waves of peace of literature studied the aspects of motivation as a pen thrust desire that an act promptly carried out. This urge displays an aggressive nature that leads to an action to be abandoned or done (Warsah et al., 2019). Islam assesses an effort based on the belief or faith of a person. Understanding religion is said to affect the soul's urge to worship (Qardhawi, 1994). According to Miller (2016, the driving aspects of an action have a close relationship between knowledge and subjective values that a person understands.

The statement getting accepted due to faith in God, angels, messengers, revelations, Heaven and Hell, and Qada and Qadar. Generally, religious activities categorized as worship driven by religion and spirituality and worship forced by other elements. Islam assesses worship activities based on religious motivation, namely Allah (*lillah*) (Kallang, 2018). The mental aspects of motivation also lead someone to worship either *mahdah* (worship *fard 'ain* and *sunnah*) or *ghairu mahdhah* is worship related to *fardhu kifayah*/social worship or *muamalat* (Mohd Nasir Masroom et al., 2017). Desire to do worship cannot separate from the religiosity and spirituality values understood by someone.

These explanation for motivation as an element of *bathiniyah*/psychics pushing individuals to achieve goals or perform an act connected with subjective values. Thus, understanding the spiritual and religious values is a close pinnacle of his motivation to display aggressive behavior. Therefore, the motivation aspect is also significant for shaping personality.

Attributing Islamic-Personality with Element of Intra-Personal Attitude

The attitude to intra-social/hablu-minallah an element that is also associated with personality. In the dictionary of "*Lughat al-Qur'an: dirasa tawthaqiyya wa-fanniyya (Qamus al-Qur'an al-karim); Pp. 261.*" the sentence of '*hablu-minallah*' is a combination of the word of 'حبل' comes from Arabic which means rope (Shah, 1999). Meanwhile 'من' is the letter of 'مِنْ' which means it as a 'beginning' or called as الإبْتِداُء (Fransisca, 2015). Meanwhile, the word of 'اللّة' is a *Lafazh Jalalah*. The combination of both the word of 'حبل' and the of 'اللّة' with the letter of 'من' then it becomes a sentence to 'حبل من الله' which implies a relationship to God. According to Mortada (2003), the word '*hablu-minallah*' contains the meaning or rope that

connects with man and God. The phrase of 'حبل من الله' mentioned in the Quran Surah Ali-Imran at verses: 112. Refer to the Tafser Al-Jalalayn by As-Suyuti and al-Mahally (2015) and Tafser Ibn-Kathir by Ibn-Kathir Ad-Dimasyqi, (2000). It means light in the right about understanding the phrase '*hablu-minallah*', which contains the meaning and attitude to build a relationship with God to carry out the obligations and rights of God. In other words, the aspect of intra-social/*hablu-minallah* attitude is a decision, someone, to tawhid to God in carrying out the provisions of the *shari'a* revealed through His messenger (Kallang, 2018).

According to Eagly & Chaiken (2007), attitude determines principles that imply determining decisions; for example, the individual chooses whether it done or not carried out. Maio & Haddock (2009) more clearly explain the meaning of the word 'attitude,' namely as a tendency to approach or avoid certain conditions in their social life, such as rejecting or accepting specific ideas, concepts and beliefs. According to Petrocelli et al., (2007), the meaning of the word 'attitude' is a person's internal condition for deciding a principle. Internally decided principle connected to the accommodation and assimilation of subjective values and beliefs and belief. Thus, the intra-social/*hablu-minallah* attitude is a decision of the provision on tawed as a form of principle decision to hold on to God's rope.

The aspect of attitude to several social sciences inquiries such as the disciplines of the psychology of personality (Deaux et al., 2012), fields of sociology (Chaiklin, 2011) and anthropology (Rasmussen, 2012), that the aspect of attitude has used as a premise for ensuring influence on social life and culture. Part of philosophy also uses empirical studies such as economics (Albashir et al., 2018), health (Jana-Masri & Priester, 2007). and education (Sukardi, 2016). Anthropological, sociological and psychological theories explain conceptually premise regarding the attitude to a detailed understanding of that aspect of attitude also affects individual response in a particular way and principled either in the form of the principle of rejecting or the principle accepting. Islam shortly imaging of intra-social/*hablu-minallah* attitude is a principle embedded to decision on faith in God and took the guidance of His revelation. Similarly, the definition also expressed by Nasr (2013) that the attitude to intra-social/*hablu-minallah* is a decision-making binding the individual with God, through its faithful to Islam.

Attitude is a fundamental principle that affects spiritual activities such as prayer, gratitude, patience, sincerity, and pleasure in being in a difficult situation, both in a healthy state and in a sickly state (Kallang, 2018). The decision for accepting *shari'a* is to build a relationship with God for implementing Islam's rules as a guarantee of security in this world and the hereafter. In this case, the intra-social/*hablu-minallah* attitude contains the meaning, which means the principle of internal existence directly as a person's determination. Thus, the intra-social/*hablu-minallah* attitude understood into the decision-making principle offered to God as the universe's owner. Summarize the intra-social/*hablu-minallah* attitude aspect who explained it as an aspect that also significantly affects personality formation.

Attributing Islamic-Personality with Element of Pro-Social Attitude

The pro-social/*hablu-hablum* attitude aspect is a person's decision to interact socially to remain consistent. The study of pro-social/*hablu-minallah* attitudes in this paper emphasizes the premise of the relationship between pro-social attitudes and personality. As a sentence of 'حبل من الله', the sentences of 'حبل من الناس' also quoted in the Quran, surah Ali-Imran, verse: 112. The word 'الناس' means the humanity of the social life of a neighbor. Referring opinion of Islamic scholars as well as in the interpretation famed, i.e., in the *Tafser Al-Jalalayn* by As-Suyuti and (As-Suyuthi & Al-Mahally, 2015) and interpretation at the "Ibn Kathir" by Ibn-Kathir Ad-Dimasyqi (2000). Nasr (2013) gave examination a pro-social/*hablu-minannas* attitude related to the social environment in everyday life. Islam emphasizes inter-social relations as a form of worship to God, which is the obligation of humanity to fulfil their rights with God regarding their social life (Qardhawi, 1994).

Some Muslim scholars explain the rules about the relationships between human social life as an obligation of the rights of God (Siddiqui., 2001; Zuldafrial, 2015; Nasir Omar, 2016), to regulate the ways interaction and social skills to hold always on religious values (Asming Yalawae & Ahmad Farid Ibrahim, 2007). They were fostering a harmonious relationship, each other in socializing and interacting with the surrounding environment and implementing the law of God.

In anthropology, sociology and psychology, explanations of attitudes and beliefs are emphasized on subjective value factors (Nuckolls, 2008; Rasmussen, 2012; Wach, 2019). The subjective values itself on the perspective of the reasoning action theory are connotative on the importance of the owned ideology (Gergely & Csibra, 2003). The religious values attributing creed is held or learned person. All the ideas, opinions, thoughts, and feelings encourage individuals to take a stand/attitude decrypt their principle. Thus, a solid understanding of the values of faith is significant in shaping attitudes.

A recent study report on pro-social attitudes found a relationship with social harmony (Hogg et al., 2017). The factors that influence attitude determination include the rules and culture of a society, organization, institution, faith (subjective values), and experience. Previous studies also reported that cultural and educational institutions also influence the formation of attitudes (Hamidah, 2005; Catalano & Catalano, 2014). In Islam, culture and environment have a reciprocal relationship between social practices and the religious values adopted by a community. This statement connected to the term '*Ad-Din Al-Muamalat*', which in Islamic literature means the way of life (Abde & Salih, 2015). *Ad-Din Al-Muamalat*, as a living system, plays a role in determining attitude decisions due to the influence of subjective values on the object of attitude. Thus, the aspect of pro-social/*hablu-hablum* attitude is linking Islamic norms (subjective values). Therefore, the element of pro-social/*hablu-minallah* attitudes significantly influences personality formation.

Conclusion

The manuscripts, anthropology, sociology and psychology theories on the premise of their close relationship aspects of emotion, motivation and attitude have justified personality formation in the Islamic context. The external factor is also connotative to the formation of personality, i.e., the social environment, family institutions and learning subjective values. Character impressed by the nature of honesty, patience, steadfastness, high-minded, thanksgiving, brave, just, and merciful owned by someone. All of these characteristics as aesthetic imaging of behavior integrated into the soul. Values

of religious and spiritual, familiarize themselves with commendable deeds, and do it repeatedly is the solution of old-scholars of Islam in shaping the Muslim personality.

The emotional aspect is forming personality and closely related to the social environment and culture. The motivation is an element of inner (*bathiniyah)* who drives the desire to behave reflects the aggressive valuable religious and spiritual of personality Muslims. Intra-social/*hablu-minallah* attitude is a decision of principle forms of personality Muslims truly. The intra-social/*hablu-minallah* attitude also shapes the personality through religious and spiritual rules, which a person believes. *Ad-din Al-Muamalat*, as an Islamic social landscape, is a Muslim personal life system that also connected with subjective values. Accordingly, aspects of emotion, motivation, intra-social attitudes/*hablu-minallah* and pro-social/*hablu-hablum* attitude are forms of Muslims' personality. Therefore, the Islamic norms (subjective values), *Ad-Din Al-Muamalat*, and the learning process of religious and spiritual values are significant for shaping Muslims' personality.

Acknowledgement

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