

## The Critical Concept of Normal Personality in Islam

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**Abstract:** *This study come to high light the normal personality in Islam regarding to human nature and behaviors. Human in the perception of Islam is composed of the body, spirit, and behavior. It is the outcome of the interaction of the two components, to understand the interaction and those relationships as the first part of the human, and the other part of God. Human behavior mostly belongs to two different systems, starting to work and influence since the creation of the fetus in the mother's womb. This creation has two aspects, one body and the other breathed the soul. The Islamic point of view in interpreting human behavior on several levels, each level is suitable for understanding a specific knowledge source and a specific research methodology: There is a reflexive level of behavior and could be understood by way of behavior theory. And there is a physiological level and is understood by the physiological path., and there is a social level and is understood by sociology science and anthropology science, and there is also spiritual level and is understood by divine science (revelation).*

**Keywords:** Concept; Personality; Islam

**Abstrak:** *Studi ini menyoroti kepribadian normal dalam Islam dan kaitannya dengan sifat dan perilaku manusia. Manusia dalam persepsi Islam terdiri atas badan, roh, dan tingkah laku. Apakah interaksi dan hubungan komponen-komponen tersebut harus menyadari bagian pertama dari manusia, dan bagian lain dari Tuhan. Tingkah laku manusia sebagian besar termasuk dalam dua sistem yang berbeda, mulai dari bekerja dan terpengaruh sejak lahirnya janin dari kandungan ibu, ciptaan ini memiliki dua aspek, satunya adalah jasad dan satunya lagi adalah bernafas. Sudut pandang Islam dalam memaknai tingkah laku manusia terdiri dari beberapa tingkatan, masing-masing tingkatan cukup untuk memahami sumber pengetahuan tertentu dan metodologi penelitian tertentu: Ada tingkah laku yang bersifat refleksif dan dapat dipahami melalui teori tingkah laku. Dan ada tingkat fisiologis dan dipahami oleh jalur fisiologis., Dan ada tingkat sosial dan dipahami oleh ilmu sosiologi dan ilmu antropologi, dan ada tingkat spiritual dan dipahami oleh ilmu ketuhanan (wahyu).*

**Kata Kunci :** Konsep; Kepribadian; Islam

## A. Introduction

The divine religions in general and Islam in particular have attention to the subject of human being and gave him a wide space in its teachings, directives and legislation. If we look at the first source of Islamic religion, namely, the Qur'an, as the Book of God, its words, its hopes and its interests can describe it as the Book of human. The whole Qur'an is either talk about human or talk to him.

Almost every traditional theories had something to say about religion (Smither & Khorsandi, 2009), but the topic about how religion believe may had effect to individual "view" human nature remain largely unstudied, all religion contain had implicit ideas regarding personality that are likely to impact of human behaviors.

Even history tells us that a large part of modern psychology, to be precise, is God from human subjective experience. This subjective-religious experience is still viewed as unscientific. In their perspective, if this experience is to be enumerated, then it must meet a scientific standard: logical-rational-empirical. Human behavior as an object of psychological study is only seen through invisible (objective-empirical) experimentation, while things that are invisible (metaphysical) are considered unscientific and are not a representation of their knowledge.

As a result, it is unavoidable, that psychology which specifically places itself in the status of "one of the sources of authority" for human activities because of its great obsession with human psychological problems, in turn, experiences incoherence in its concepts, and is alienated from the flow major culture.

Karl Marks (1818-1885) sees religion as the sanctuary of oppressed creatures in the sense that it is the opium of peoples who can endure and coexist with it. Although Karl Marx viewed history with a Christian view that relied heavily on the Jewish-Christian conception, since there is no meaning, value, or purpose to the existence of this God outside the historical process, the idea of God did not help humanity.

On other side some scholar said: It no longer affects and distracts me from the differences of Christians among them, and divides them into parties, as much as they offer to the religion of mercy and grace, just as they offer to light, cars and modern inventions. My modern view of this religion helped me to lead a quiet. He added "In my opinion, psychiatrists

are better than a thousand preachers who want to love me in religion for fear of the punishment of the Hereafter. They understand that my health and my happiness come only from the faith that gives them peace of mind and psychological comfort. They say to me: In order not to have a heart or stomach disease Follow religion ".<sup>1</sup>

According to Morsyi the Protestant clergy in Europe and America recognized the importance of religion in the fields of mental health, interested Catholics and Jews in religious instruction, and appointed priests in Protestant theology schools to carry out the responsibilities of psychotherapy and religious guidance (Carrol 1996).

According to Soddy and Abrenfeld In 1948, in the field of psychotherapy, the participants were convinced that mental disorders extend to the spiritual dimension, which is only dealt with by the development of faith. These schools also set up programs to qualify some psychiatrists to be pastors. The fields of clinical psychology provide them with experiences in treatment methods and psychological counseling in order to work in counseling and religious treatment in psychiatric hospitals, schools, market, etc. In most cases, the religion achieves the psychological stability of the person, removes his worries, discomforts, increases the tranquility of his heart, and restrains his doubts, thoughts and fears.

On the contrary, in Islamic teaching the human personality based on four pillars: the body, mind, heart and spirit, can not be separated with religion. As the human instinct (*fitrah*) that has been built on since its existence in the mother's womb and even after birth as pointed to that Almighty in his divine book.

Most of Arab and our Islamic society has suffered from crises and great problems such as poverty, illiteracy and incurable diseases, which invites us to come closer to our values and remove the veil that prevents us from solving these crises which has done by our predecessors, philosophers such as Al-Farabi, Ibn Khaldun, and many others.

There is no doubt that we need of more attention to study our Islamic heritage, beginning with the Holy Quran and the Hadith, and then following the development of thinking in the psychological studies of Muslim philosophers and thinkers with the aim of understanding the psychological concepts of Islam, which is a true guide for us in our psychological study. And the

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<sup>1</sup> Carnegi 2003 p,192

facts contained in the Holy Quran about human, which are certain facts because they were issued by God as the Creator of man.<sup>2</sup>

We have also learned that each society has its own distinct culture, which is the formation of values, ideas, customs, symbols and language, and not everything that is accepted in a given society of values, behavior and ideas is acceptable in another society, so we need to define our perspective on normal and abnormal personality. In the development and improvement of our conditions and rid our ongoing crises in many of our Arab and Islamic region.

Thus the introduction above raises the following questions:

1. What is the normal personality from an Islamic perspective?
2. How well the Islamic values concern to the normal Personality?

## **B. Research Method**

The method of the study stems from the reality of the problem that it addresses and the objective it aspires to. The objective of this study is to identify the Islamic texts which are regarding to the subject of normal personality from an Islamic perspective. Using the methodology of induction, qualitative library research. so that the researcher referred to a number of writings of psychologists, philosophers and religions, especially the writings of Mahmoud Abbas Akkad, Mohammed Ibrahim Eid, Mohamed Osman Njati, Using the presentation and analysis approach to reach the goal of the study, and from it draws some Quran verses dealing with the matter of the study, amount of 17 verses was found, and then the researcher classified them into three categories:

The first: 5 verses - appropriate subject of the personality structure and characters.

The second: 4 verse - appropriate subject of normal personality.

The third: 8 verse- subject of the Islamic theory of personality.

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<sup>2</sup> Najataa, Muhammad Uthman (2005) *Alquran wa Alam AlNafsa*, Dar AlShuruqi, Egypt.

### C. Result and Discussion

The normal personality in Islam is Psychological or mental health concept that does not exist on the ground, and the division of people into two categories: this is good and excellent, and the other bad and bad does not exist and does not fit with logic or reality, because the normal personality may be troubled by some moments of turmoil and tension, that the troubled person is impossible to remain so or that he is created by this chronic disorder. Human life as described by God Almighty:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

(We have created man in the hardship. (QS. 90: 4) Any hardship and fatigue and therefore the essence of life and reality has been met by many true Sufis who lived in the world and their eyes hung on other life. Nevertheless, we will briefly review some definitions as defined by Muslim scholar as below:

Syed Sobhy knew that the normal personality in the greatest sense is the sensitivity of the hearts and the vitality of passion and the desire to do good in order to seek the face of God and neutralize the sensibilities and move away from the behavior of the interest that makes man in a selfish situation loses his humanity. Then Mohammed Ibrahim Eid says: "There is a consensus among some philosophers, psychologists and thinkers that equilibrium is the essence and the essence of matter, a fact dictated by the natures of things in universe, human and animal existence." He also said: "Equilibrium is not a law of existence but also of humanness as an emotional balance. It is from the flexibility and moderation between the opposites without excessive and abandonment. This is what the Quran expressed the fact of moderation in existence, and that this moderation is the way to get happiness in here and after here."<sup>3</sup>

There is a kind of consensus on the normal situation in some people. This is in some characteristics, the most important: He suffers the least from internal conflicts.— Has a strong

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<sup>3</sup> Eid, Muhammad Ibrahim (2002) *AlHawaya walQulq wal'libda*, Publisher Dar Al-Qahirah.

desire to establish equal relations with others.—He can resolve things without bothering or delaying.— He loves his work and produces it and is familiar with others.—Permanent desire to remain in his work and refused to change it constantly.—Has the ability to establish a family compatible with the establishment of a peaceful marital life.— Understand the emotional needs of others and their views.— Responding with adults and young people in the social environment and work environment.

### **1. The great 6 characters of personality in Islam.**

The normal personality is the open personality of its age, which believes in science and knowledge and calls for the good of humanity by emphasizing the rationality and tolerance among people and to uphold the words of God and build the person on the foundations of freedom and knowledge. This character has several components, including:

#### **The first Rationality**

Where the emphasis on the rule of reason, as the master who should obey, and then the establishment of science and the arts on the causality and not on the causality, and that the human should be bold in the use of his mind; Kant says.<sup>4</sup> The Mu'tazila went to make room for reason in interpretation. The divine judgments can not be contrary to the mind, God is the absolute mind and therefore can not conflict with the provisions of Sharia with reason or logic.<sup>5</sup>

#### **The second Knowledge is Power**

We live in an age where rights are no longer strong, but power has become a right, the right to be lost, unless there is a means to defend and take it. And weakness in it tempts the powerful to expand, hegemony and control, so it has always been the balance of power that makes peace, and no peace without the strength to protect and consolidate and establish the foundations. The power here is the ability to produce knowledge, to invest knowledge, to transform knowledge into production that can be marketed, and when knowledge becomes a

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<sup>4</sup> Eid, Muhammad Ibrahim (2005) **Introduction to Social Psychology**, The Anglo-Egyptian Library, Cairo.

<sup>5</sup> Al-Bablawy, Hazem (12 November 2006) **Wa'aadduu Lahum Maa Statha'tum Min Quwwat Wamin Ribat Alkhayl**, Al-Ahram.

product that yields a return from wealth to its product, a unique and powerful "presence" is invoked and defended.<sup>6</sup>

This is clearly evident in the beginning of the verse,<sup>7</sup> which is the willingness to demonstrate the force of planes, missiles, tanks and other manifestations of military power, and perhaps also the scientific power of research and technological capabilities, As well as economic and industrial strength. Because you do not intimidate your enemy and expect in yourself awe and respect unless you have the elements of military, scientific and economic power.

### **The third the dogmatic transgression.**

The term "dogma" means "basic ideas" which are the building of thought and are derived from external authority and not from proof or conviction. Wilson asserted that dogmatism is behind Conservatism, which is defined as resistance to change and reliance on security, preferring what is inherited and traditional in attitudes and behavior. It is designed to measure its dimensions: 1. Religious Fundamentalism Right-wing political orientation Right Wing Political Orientation<sup>3</sup> - insist on the penalties and strict rules Insistence on Strict Rules and Punishment<sup>4</sup>. Intolerance of Minority Group<sup>5</sup> - preference for what is traditional in art, clothing and attitudes Preference for Conventional art, clothing and institutions<sup>6</sup> - pessimistic view of the future Ant hedonistic outlook<sup>7</sup>. Superstitious resistance for science A new dimension was added to this measure 8. Militarism. In the 1930s and 1940s ideological and doctrinal ideologies emerged characterized by domination, rigid ideation, intolerance, racial discrimination, incitement to aggression, glorification of power, and anti-ideological ideas. These were the doctrinal ideologies of fascism and Nazism.<sup>8</sup>

### **The fourth Tolerance**

Islam, faith and prophet and his book is a religion of tolerance and distance from fanaticism and forcing the other on the mic, because this is contrary to the nature of man and his mushroom. Ibrahim Eid recognized that tolerance is a psychological and cognitive component, which is evidenced by the individual's belief that the multiplicity of opinions is

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<sup>6</sup> Eid, Muhammad Ibrahim (2006) Researches at the Conference on Education in the Knowledge Society, Supreme Council for Culture, Education Committee, Cairo.

<sup>7</sup> Al-Bablawy, Hazem (2006)

<sup>8</sup> Eid, Muhammad Ibrahim (2005)

legitimate and that the right to intellectual and ideological differences is essential in people's lives and that personal freedom is guaranteed as long as it does not conflict with the values and principles of society and law. Tolerance between those who have different ideas and beliefs is something that satisfies the Bible and the Koran. Therefore, intolerance, coercion, intolerance and terrorism are common denominators between Christianity and Islam to say a person together.

#### **The fifth – freedom**

Freedom is the ability of man to act by his choice: doctrine, word and deed. Freedom is the property of man alone because it requires a mental process such as balancing between two or more things on the basis of what is created for each of the good and evil and then choosing one. Human freedom means, inter alia, its ability to express its potential, its ability to choose, and its willingness to accept responsibilities. Freedom in Islam in its general meaning is the ability of man to act according to his choice of doctrine, speech and deed in the limits to which he himself or others. Among the most prominent aspects of freedom known in Islam are: 1- Intellectual freedom 2. Political freedom 3. Religious freedom.

#### **The sixth – faith**

This belief is the foundation of the summit. It is God,<sup>9</sup> then the faith in the one who communicates God's message to His slaves; they are the apostles, and the faith in what the Apostle tells of his Lord, the message. Writers, and faith in god who was the mode between God and the Apostle. And they are the angels, and faith in the Hereafter that makes the human movement in life functional, and denies the status of absurdity, and finally faith in the rule of God. Faith in these values is given to the safety valve of the human soul, as every human being in his life is exposed to tremors of pleasure and abuse, and the believer receives the benefits of the days receiving the believer that everything from God. This confidence maintains his psychological balance. The believer under his faith in the fort can adapt to the events of a sweet and bitter. In this adaptation of self-confidence and reassurance of the heart.

If the person believes in these values correctly, he opens his mind and his heart wide horizons before him. He adjusts himself and corrects his behavior, because he is the unified man between the world of martyrdom and the world of the unseen. This autism motivates

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<sup>9</sup> Dubu, rinsih (1984) *Insaniat Allnsani, Ta'rib Nabil Subhaa AlTa'wil*, Muasasat AlRisalat, Beirut.

man to aspire to martyrdom and to induce forces to try his horizons with various methods of training, On the idea that belong confidently beyond the world of his heart.

In the beginning of this topic, we must know that Islam arranges the sources of knowledge. It begins before experimentation and extrapolation with the Holy Qur'an and the Sunna. The entrance to accept the ablution in these two sources is not to conduct experiments on every information that it have been told. These are the mental evidence that makes sense in the mind that these two sources are inspired by God, and the experiential science may have a contribution in clarifying that evidence.

Any theories is true only at the limits where its predictability is proved or in its behavior; there is no right or wrong but only the proper thing. If the broader question in psychology is to know why an individual behaves as he does, it is natural to tend to the answer:

The human in the perception of Islam is composed of the body and spirit and behavior is the outcome of the interaction of these two components, and to understand that interaction and those relationships must be aware of the first part of the human, and the other part of God. Islam recognizes these fundamental dimensions of the personality components of the human entity: body, mind and spirit and emphasizes the need for consistency, cooperation and harmony between these components for health.

### **1- The body**

With regard to the body, man recognizes the importance of the body in behavior, and the importance of doing so in the performance of religious responsibilities and mundane in this life. And most of the costs of debt and prayers imposed by the prayers and fasting and Zakat and Hajj and Jihad in the cause of God and good work and other cannot be achieved only physical effort and psychological.

In addition, Islam recognizes that the physical construction is the vessel in which the mind, soul and soul are replaced by different forces, the laboratory or field in which the activities of all these moral forces appear.

### **2. Reason**

Man also understood the importance of the body under the guidance of the teachings of the religion of the Gnif, it also cared about the mind so that some considered the most

important in the human, and the most important to him about other living organisms, and some considered that "the practice of meditation completed the cases of human existence."

### 3. Spirit

As for the spiritual aspect of the personality of the human being, the scholars of Islam recognized this dimension of value and importance in the life of man and society. Rather, they viewed this dimension as a preference for the physical and mental aspects of the spiritual person's ability to perceive Body and mind, where the soul is concerned with the occult, which is not subject to the standards of sense of contact with the highest fill. It is one of the basic factors to know a clear picture of the human personality and behavior in addition to the mental and mental, which is known to the psychologists as "unconscious" or "under the feeling."

The Qur'an has classified the conditions of the soul into many kinds, but some scholars have confined themselves to three levels: the bad self (*Amarah*) fthe self-correction self (*lawwamah*), and self-assured (*Mutmaiinnah*).

## 2 - Conditions of self in the Koran: -

The Qur'an has classified the conditions of the soul into many kinds, but some scholars have confined themselves to three levels: the bad self, the self-centered, the self-assured.

### a- the self witch is bad

The person who lives in this kind of life is immature personality and resembles a child who cares only to satisfy his needs and desires, and has not yet strengthened his will, and did not learn how to control his desires and lusts, he follows the satisfaction of them and becomes subject to"

In this sense came the effect: "The enemy of your enemy, which is between your foes." The self is created together inspirational and then came to the senses of the devil, turned away from the one who created it and ordered the owner bad. The bad thing is one of the two orders issued by the self, if it remains on instinct, it does not order only fine, and if you deviate from both instinct ordered bad.

The Holy Quran (QS.5: 30) attributed to the soul it bad, as the Almighty said about the first killing occurred in the ground:

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

As the Almighty said about the tongue of a dear woman: (QS.12: 53)

وَمَا أُبْرِي نَفْسِي ۖ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

As the Almighty said about Jacob when his sons told him that the wolf ate Joseph (QS. 12: 68)

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَلَهَا ۗ وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَّمْتَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

These verses attributed to the bad deeds of the soul and that it is a jusher and a matter of urgency, and in other places of the Book of God we find actions attributed to the devil, such as saying what the Egyptian paid in that installment postponed (QS. 8: 15)

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُولُوهُمْ أَلَدًا بَارِءًا

As in the words of the Almighty on the tongue of Joseph after the evacuation of the plight of him and meeting with his brothers: (QS. 12: 60)

فَإِنْ لَّمْ تَأْتُونِي بِهِ ۖ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ

#### **b- The soul of the nation**

The person who is in the highest order of human perfection, so that his conscience awake, and deny the weakness of his will and his consummation of his desires and pleasures of worldly life, which sign him in sin and sin, feel guilt, and blame himself for what is excessive, and turns to God getting forgiveness, The condition is under the influence of the "self-restraint". (QS. 75: 1-3)

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ  
وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ  
أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ

If the blame is taken positive and awakened by instinct, it will be a second birth of this soul, because it begins a new view of existence, enter the concepts of self-confidence, succession, worship, and others, as in the following verse: (QS.3: 30)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ  
وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants.”

Some of the commentators went on to say that the soul of the Lord is the same believer, and the others have come to be the same person.

Gharuddin Tawfiq commented: If the self-being is the self-insured, the sections are to indicate its ability to employ the kingdom of mind for accounting, repentance and reform.

In this case, the soul was a difference between truth and falsehood, good and evil, and it is defined as between the known and the evil, and it continues to strive for self-esteem and satisfaction.

### c - Self-reassuring

If a person achieves the perfect balance between his physical demands and his spiritual demands, he is at the highest level of human perfection, the rank in which the same person is in a state of tranquility and tranquility, and applies to them the description of the "reassuring soul" mentioned by God

يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ

أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

فَادْخُلِي فِي عِبَادِي

وَادْخُلِي جَنَّتِي

89:27 But ah! thou soul at peace!

89:28 Return unto thy Lord, content in His good pleasure!

89:29 Enter thou among My bondmen!

89:30 Enter thou My Garden.

These three concepts of self are the situations in which the human personality is characterized by different levels of human perfection which it undergoes during its internal struggle between the material and spiritual aspects of the nature of its composition.

When human personality is at its lowest humanitarian level and is dominated by passions and desires, it can be described as bad. When the personality is at the highest levels of human perfection so that it is in the power of God and controlled in its whims and lusts, and achieving the perfect balance between physical and spiritual demands, it is in the state to which the description of self-reassuring. Between these two levels is another average level between which the same person is held accountable for the mistakes he makes. He strives to refrain from committing what he hates and causes him to reprimand the conscience, but he is always unsuccessful in his endeavor. He may sometimes weaken and fall into sin. The whale.

These concepts, in some of their functions, seem to have some similarities with the theory of Freud, the founder of the School of Psychoanalysis, which sees personality as composed of three components: the ego, the ego, and the higher ego.

Muhammad Najati explained that there is a difference between these three concepts of self as mentioned in the Qur'an and between the three divisions of the soul in Freud's theory. The concepts of the self, the bad self, the peaceful soul, and the reassuring self are different situations characterized by the self during its internal struggle between the material and spiritual aspects of human personality, which are not different sections of the soul, nor do they consist during certain stages of growth experienced by man. The concepts of ego, ego and the higher ego are in Freud's theory different sections of the soul, and they are formed at different stages of the child's development. While the psychological conflict in Freud's theory falls between the three divisions of the soul, it is in the portrayal of the Qur'an to the nature of man's formation, between the physical aspect and the spiritual aspect of man's personality. Depending on the outcome of this conflict, self-states arise.<sup>10</sup>

Most religion have had attention for human nature and behaviors, Islam as particularly look human nature originally with word "*fitrah*" it means comfortable nature and behaviors according to Allah wish as worshiper of Him. Any deviation from the right way come from outside of Human made it, so it give the guidance for human whole lifetime for getting

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<sup>10</sup> Najataa, Muhammad Uthman (2005)

successful person here and after here. Here some values toward normal personality supporting by Islam as below:

Motivation of tawhid (one of 5 Islamic pillar) as basis core on Muslim behaviors, and it distinguish him from another in most of daily life, so to determine which one reach the level of normal person or not could be seen in its stage in believing to this text of motivation. The belief in God and in His justice and His mercy and in the reward and reward in the House of immortality, the human mental health, spiritual spirit in his entity joy and immersed in the spirit of optimism and expand in the eye circle of existence and see life with a bright telescope and what is bestowed on him in his short life, and tranquility It does not make its place nor be enriched by science, philosophy, money, nor child, nor the king of the East and the West.

As for those who live in their homes without religion and faith, it is due to them in all their affairs, especially if they are guided by the sermons. He who lives without this faith lives in a troubled soul, puzzled by thought, confused by direction, torn apart by the entity.

There is no doubt that Islam is the most powerful weapon in which a believer fights despair, anxiety, and mistrust of people, hatred and hatred. Faith always reminds us of the power of God. But drink, tablets, cocaine and drugs are self-immorality, and if we forget ourselves it is difficult for us to recognize anything. A vicious cycle of anxiety, despair and boredom, faith and faith live souls, receive minds, and correct objects; faith is a corner that can turn the desperation of people into hope and concern for security and tranquility.

We see those who live without a firm faith are more exposed to psychological anxiety and nervous and mental tension, and they collapse quickly if shocked by the calamities of life, either they committed suicide quickly, or they lived dead patients dead.

The believer feels a profound self-confidence that fills his being and all other aspects of himself, and perhaps the secret of his security is his faith and piety. Allah says: "Those who believe and do not wear their faith in the injustice of those who have security and are guided."

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۗ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

The believer does not worry and does not fear the people of poverty and sickness. He always recites that "God is the mercenary with strong power" (QS. 51: 85) did not hide

poverty and God has guaranteed his livelihood "and there is no animal in the earth but God's livelihood and knows the stable and warehouse in every book is clear." He did not hide death, because he knows well, "wherever you may be aware of death, even if you are in the Tower budding.

"Religion is a means of achieving faith, safety, peace and psychological security," said Hamid Zahran, "religion is a gift from God for the good of man(QS, 4.78), and it is a way to salvation, happiness, safety and peace."

The Arabs, as described by Ibn Khaldun in his introduction, do not get the king except in a religious tone of prophecy or state or a great impact of religion altogether. The reason for this is that they are creating the savagery in which the most difficult nations are fighting against one another for hardness and weakness, and after fanfare and competition in the presidency, they rarely meet their whims. If religion is the prophecy and the state, it would be prudent to them of themselves and to create greatness and competition from them. For the hardness, the nose and the eloquence of arrogance and competition.<sup>11</sup>

Montasser Abu al-Hajjaj said: "The reform of the groups does not come as a surprise, and no amnesty is achieved. The nations do not rise from a depression, they are not stronger than weakness, and they do not rise from a decline, except after raising a true origin. If you wish, then say after a deep-rooted change of mind that prevents the movement from being silent. The belief is the one who prepares the soul to accept the good principles, whatever lies behind them in the costs, duties and hardships. It is the only element that It changes the souls completely, and creates another creation, and pours it into a new mold and changes its goals Her taste, her face, her behavior, her tastes and her measurements."<sup>12</sup>

Imam al-Sheikh Abduh (abdul Razak Eid) stresses that religion is the emotional gate necessary to move towards reform, because the factor of religion is the most powerful factors in the ethics of public - and even private - and his authority over them is higher than the power of mind, which is especially their type.

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<sup>11</sup>Ibn Khaldun, Abd al-Rahman bin Muhammad (2006) **Introduction by Ibn Khaldun**, Egyptian General Book Authority, Cairo.

<sup>12</sup> Abu Al-Hajjaj, Montaser (10 June 2007) **Allman Yasna' AlMu'jizata**, Al-Ahram.

The religion achieves the psychological stability of the person, and removes the worries and anxieties and disturbances, and increases the tranquility of his heart, and restrain his doubts and suspicions and fears, says Almighty: "Not in the remembrance of God reassure the hearts."

Another aspect that could become consideration in regarding with the subject of normal personality and Islam is the aspect of knowledge or science. "Science" is an essential element in the personality of the believer to obtain the nearness of God and piety, which is the summit of psychological alike, the worship of the world is better than a thousand degrees of worship ignorant, and if we look at the book of God, we find that the term science repeated the term faith. Religion and science have united, and the words of those who say: to those who have no mind and no mind to those who have no religion.

#### **D. Conclusion**

After the researcher presented the relationship between religion and normal personality, the researcher reached the following:

The study was able to determine the structure of the personality, and dynamism, and the development, and treatment from an Islamic perspective. There is a need for efforts to create a new approach in the level of personality psychology, namely psychology that accommodates the phenomenon of the human personality, both invisible (psychophysical) and invisible (spiritual-metaphysical), psychology based on eastern culture and spiritual values of religion.

The religion addresses the human nature, human nature inherent to the religion and confirms that the human before landing messages from the sky to search for God everywhere as he feels the existence of God when he feels helpless God says - God.

Religiousness is an essential factor in human personality, as well as a path to health and treatment, most of those suffering from mental illness due to the causes of their suffering to the lack of adherence to religion.

Basically, personality does not occur automatically but is formed through a long life process, while the target area for shaping this personality is a personality that has noble morals. The level of moral dignity is closely related to the level of faith.

The normal personality in Islam is open to life without closure and believe in one of the Almighty and evaluate the laws in the land of God and adhere to the pillars of Islam, which achieves both by balancing the demands of the world and the Hereafter, a believer to the Almighty: (And also made you a middle nation .. And said: (And the sky lifted and put the balance, not tread in the balance).

One of the best Muslim characteristics is "Tolerance to intolerance, freedom, not tyranny, non-violence, facilitation, non-permissiveness, proselytizing, no disavowal, cooperation to disdain, essence not form, action not to be controversial, No disobedience, and the centrality of the absurdity and not default.

The best Islamic values are represented in the personality of the Prophet peace be upon him, which is as in his speech: "Knowledge of the capital, the mind and the origin of religion, and the basic love, And the humility of my honor, and the asceticism of my craft, and the certainty of my strength, and the honesty of my shepherd, obedience to my soul, and the effort of my creation, and my eyes in prayer. "

Based on the need for future studies to examine the relationship of religion to normal personality from an Islamic perspective, which has not been adequately addressed in Islamic countries so far, the researcher indicates the need to direct efforts of science seeker and researchers from the specialists to this type of studies, Some of the following titles needed for future studies:

- 1- Religiosity and the confrontation of neurological and mental diseases.
- 2- Religious values and solutions to the problems of technological and knowledge of societies.
- 3- The relationship between religiosity and academic achievement.
- 4- The role of religious scholars and religious institutions in the prevention and treatment of mental illness.

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