



The Concept and Principles of Personality Measurement in Islam

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Abstract

This paper aims to identify the concept of personality measurement in Islam by analyzing the principles used to measure the personality of Islamic consumers. Existing personality measurement tools presently come from Western concepts. Western personality measurement tools are formulated according to the views, values and religious beliefs of the Judeo-Christian community. Hence, the cultural values and religious beliefs of Western society influence the concept of personality used in measuring one's personality. The use of Western personality measurement tools is inappropriate in the context of measuring individual Muslim personality. Personality measurement is essentially a measure of the extent of one's commitment and adherence to his or her religious values. To measure the personality of a Muslim, a measurement tool based on Islamic principles is needed. The findings show that the concept of personality measurement tools in Islam should be based on the *tasawur*, which is based on the Qur'an and Hadith. From the *tasawur*, the principles of the Muslim consumer personality, namely, the principles of *tauhid*, *caliph* and *akhlaq* (morality), are born. Based on these concepts and principles, the Islamic consumer personality measurement tools can be built for the needs of Muslim individual personality measurement.

Keywords: Personality; Muslim Personality Measurement; Islamic Behavior; *Tasawur*, *Tauhid*, *Caliph*, *Akhlaq*

1. Introduction

The study of empirical personality began in the late 19th century, along with a paradigm shift of psychological knowledge from philosophy to science. Psychology as a field of science began to be recognized when psychologists developed empirical studies using quantitative methods. Thus, in its evolution around 1879, psychology became a science. As part of psychology, personality research has shifted from a philosophical to a more empirical approach. Empirical study typically involves a tool or mold and has many methods of personality measurement built on a statistical approach. Unfortunately, since Christianity is a majority religion of Western society, especially the United States, most of these measurement tools are based on Judeo-Christian approaches. Because studies on other religions have been neglected and unobserved, there are only a limited number of Muslim personality measurement

instruments (Raiya, 2008). On the other hand, Judeo-Christian personality measurement tools reportedly reached 523 scales (Manap et al, 2013). This situation caused some Islamic researchers to develop a tool for measuring Muslim religiosity.

McFarland (1984) and Albelaikhi (1988) state that measurement tools or scales for Christian societies are inappropriate for Muslim societies in studying Islamic psychological aspects. Therefore, it is necessary to renovate or construct a distinct Islamic religious personality measurement tool detached from the framework and structure of Christianity. The purpose of this paper is to analyze the concepts and principles of personality measurement in Islam. More explicitly, the purpose is to identify the concept of personality in Islam and analyze the principles of the Islamic personality that form the basis of the building these measurement tools. The discussion further looks at the validity and reliability of personality measurement in Islam.

2. Personality Measurement in Islam

Personality measurements, also called personality assessments, are defined as the assignment of numbers to objects or events through specific procedures to evaluate individual achievement based on the numerical values obtained (Noah, 1998). Psychological measurements have been proven to be more valid and effective for understanding the psychological constructs and individual personality attributes than other measurements. Hogan, Hogan and Roberts (1996) stated that the measurements consisted of a set of systematic procedures assessing human personality traits based on clear rules. To identify one's characteristics or personality traits, personality measurement must be done. Ordinary personality traits are measured through the average number of self-reports, questionnaires for specific traits or individual personality inventories (personality inventory).

The measurement of Islamic personality is the same as the measurement of religiosity. Religiosity, according to Kamruddin (2007), is the level of a believer receiving and carrying out religious beliefs. The author also mentions this religious term with a religious commitment. The measurement of an Islamic personality is equivalent to seeing what God wants from the Muslim individual. The degree of a Muslim's commitment toward practicing the teachings of his or her religion as clearly written in the Qur'an and Hadith can be measured by the proper instruments. These instruments measure the personality of Islam, which is built on the concept and principles of Islamic personality.

3. The Concept of Personality in Islam

Building a pure Islamic personality measurement tool must be based on the Qur'an and the Hadith. The concept is also called *tasawur*, derived from the Arabic *sawwara*, and refers to true meaning of something. In this study, *tasawur* is referred to as Islamic *tasawur*. There are some definitions of *tasawur* given by Islamic scholars. Awang (2002) summed up three basic points: Allah SWT as the creator, humans as His being and the last of the universe as His being as well. According to Ahmad (2012), *tasawur* is very important, as it affects a person in all aspects of his or her life.

The basis of Islamic *tasawur* is the fundamental difference between the Islamic life system and other religious life systems (Ahmad, 2010). The foundation of this policy also determines the value: the life outlook that results in various actions that become the philosophy of an individual or society (Al-Edrus, 1993). Thus, as a Muslim, an individual's personality and behavior must be based on Islamic *tasawur*. Islamic *tasawur*, according to Al-Attas (2001), emphasizes the importance of the world and the hereafter (*al-dunya* and *al-akhirah*, respectively). The life of the world is inseparable from the hereafter, as the hereafter is eternal life. Therefore, in Islam, there is no separation between worldly life and the hereafter; when a Muslim does anything in the world, he or she should consider the ultimate goal of the hereafter. However, this does not mean that a Muslim ignores and does not think of worldly aspects because one must go through the world before reaching the hereafter. This is regarded as the essence of being a balanced personality in Islam. The Quran has explained the importance of this balance in personality: "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters" (Al-Quran: Al-Qashash 28: 77).

4. The Principles of Islamic Personality

The etymology of principle implies the basis, the beginning, the basic rule or the policy that becomes a tree of thought, study and action. According to Praja (1995), the concept of principle is the beginning, the place of departure, the starting point or *al-mabda* (starting place). As a term, principle is the universal truth that exists in Islamic law and becomes the starting point of its teachings; it forms the basis of law and every branch of Islam. Therefore, it can be concluded that principle is the basis of any practice of work.

Islamic personality is based on the principles contained in the Quran and Hadith, which contain guidelines for carrying out various life activities. The exploration of the principles of Islamic personality has been described in previous studies such as that of Krauss et al (2005), Manap (2005), Hamzah (2007), Othman (2008), Fall (2009) and Manap et al. (2013). The principles of Islamic personality in previous studies are illustrated in Table 1. The researchers of the present study argue that the fated principle is pure Islam without the influence of Western approaches or non-Islamic religions, 5-D (Glock and Stark, 1962) or intrinsic-extrinsic approach (Allport and Ross, 1967). However, the authors argue that only the concepts expressed by Krauss et al. (2005), Hamdani (2000) and Ilyas (1992) are purely Islamic without being influenced by Judeo-Christianity or other religious approaches, an opinion similar to the one expressed by Rahmawijaya (2013).

Table 1. Principles of Personality in Islamic Views from Previous Studies

Authors	Principles of Personality	Research Objective
Krauss et al (2005)	1. <i>Tauhid, Aqidah Islamiyyah</i> and the Pillars of Faith	To build an inventory to measure Muslim religious personality and its impact on nation building.
Fall (2008)	1. <i>Caliph</i> 2. <i>Khalq</i> and <i>Fitrah</i> 3. <i>Spirit</i> (Al-Roh)	To build a Muslim personality scale based on the dimensions and constructs given by the Qur'an.
Othman (2008)	1. <i>Tauhid</i> , 2. <i>Aqidah</i>	To build a Muslim personality measurement tool based on the Al-Quran and Sunnah named as Ummatic Personality Inventory.
Hamdani (2000)	1. Faith and trust 2. Human nature	To build a personality measurement tool of religiosity and to be a factor in allocating one's time.
Ilyas (1992)	1. <i>Tauhid</i> 2. <i>Taqwa</i>	To build a model of religious personality measurement derived from the Quran and Hadith.

Krauss et al. (2005) has built an instrument for measuring the Muslim religious personality, which he calls the Muslim Religiosity-Personality Inventory (MRPI). The MRPI is considered the most advanced method and has been used in several studies, especially in relation to national development, human capital and the level of religiosity among youths in Malaysia. The concept of MRPI is to measure *tauhid* (monotheism), the existence of the awareness of Allah SWT, as manifested in one's daily behavior (mahdah worship and general worship). Meanwhile, Fall (2009) sets out three principles in his study of *caliph*, *khalq*, *fitrah* and the Spirit. Othman (2008) mentions the principles of tauhid and faith as the foundation of worship, trust and knowledge.

Hamdani (2000) considers faith, belief and human nature the principles of Islamic personality, while Ilyas (1992) considers *tauhid* and piety the principle of Islamic personality. When the principles discussed in the previous studies are more closely examined, it can be concluded that only two principles of Islamic personality have been revealed i.e., the principle of *tauhid* by Krauss et al. (2005), Othman (2008), Hamdani (2000) and Ilyas (1992) and caliph by Fall (2009). *Khalq* and *fitrah* form the nature of man, while the Spirit is one of the components in the structure of the Islamic personality that results in such behavior. *Taqwa* is the consequence when the principles of *tauhid* and caliph are well executed. *Taqwa* is not a principle that stands alone.

The two principles that were proposed by the previous researchers, *tauhid* and caliph in Krauss et al. (2005), Othman (2008), and Hamdani (2000), Ilyas (1992) and Fall (2009), have been identified in Islamic personality. The author of this current work provides an additional and inseparable principle in Islamic personality, namely, that of morality (*akhlaq*). The combination of this principle with those from the previous research form the importance of a noble character in the Muslim consumer's personality, which, as previously stated, must be based on the principles outlined in the Quran and Hadith.

4.1 Tauhid Principle (Monotheism)

The word *tauhid* comes from Arabic and is a *masdar* (basic word) from the word *wahhada-yuwahhidu-tauhid*, which means to insist on and acknowledge the oneness of Allah SWT. *Tauhid* is interpreted as absolute belief in Allah SWT, that Allah SWT is one; no other God than Allah SWT, the pillar of Islam, is worthy to be worshiped. The principle of *tauhid* is the belief that Allah SWT alone creates creatures and the universe. According to Shari'ah, *tauhid* insists on Allah SWT with something specific to Him, covering *sububiyya*, *uluhiyah* and *al-asma'ul* nature (Al-Utsaimin, 2003). As a consequence of the monotheistic value, a Muslim worships and seeks guidance from Allah SWT alone (Ibn-Katsir, 1999).

Awareness of the existence of Allah SWT is the basis or departing point for the personality of Islam (Al-Faruqi, 1992; El Azayem and Zari, 1994). Next, the principles of Islamic personality will be fully explained. The effect of a Muslim adhering to the principle of *tauhid* will be seen in his or her behavior. As stated by Imam Al-Ghazali, the orientation and purpose of human life is God. Therefore, the ultimate goal of human life is to achieve a situation where nothing else is visible except Allah SWT (Nurbakhsy, 2000).

4.2. Caliphate Principle

The word caliph is mentioned 10 times in the Quran. This term refers to those who come after you. The above fact also implies that the caliph is the Prophet of Adam because the following verse states that "He taught Adam the names of all things." The verse does not explain in detail what is meant by the caliph, but in Surah Al-An'am (6): 165, Allah SWT mentions the *khalaf* as a plural of caliph, which means the ruler. *Khawif*, another plural of caliph, has a different meaning, namely, those who are left behind or are useless. The word *khawlif* is mentioned twice in the Quran (Yusuf, 2013).

Rashid (2005) states that apart from fulfilling the mission to worship Allah SWT, humans were also created to carry out creative and critical tasks on earth. Human beings are given a trust, a heavy responsibility that cannot be borne by other creatures of Allah SWT. According to Ansari (2008), the task not only involves mere worship and prayer but also involves the building of personality in every dimension. This includes the implementation of a pious society where all humans can live with love, justice and wisdom and can explore the miracles of nature to achieve the status of caliph and understand the greatness and majesty of Allah SWT. All worship according to Baharuddin (2007) is evidence of human self-compliance as the caliph.

4.3. Akhlaq (Morality) Principles

Krauss et al. (2005) say that the main construct in Muslim personality is the Moral Islamiah, as a manifestation of *tauhid*. The personality of a Muslim consumer not only includes the question of faith and ritual worship but also includes moral aspects. According to Salleh (2002), *tauhid* must be integrated with other *fardhu ain* knowledge i.e., *fiqh* and *tasawuf*. If *tauhid* emphasizes the matter of faith, the principle of the caliphate also requires man to worship Allah SWY as his caliph.

The two previous principles (*tauhid* and caliph) emphasize human contact with Allah SWT. Moral principles, on the other hand, emphasize human relationships with each other. Nevertheless, this characteristic is a manifestation of *tauhid*. The main characteristic of Islamic behavior is closely related to the nature and the attributes of Allah SWT

(Din, 1991; Nik Pa, 1999; Hamzah, 2007). Therefore, it can be seen that *tauhid* and *akhlaq* are interconnected. The deterioration of *akhlaq* marks the lack of *tauhid* values, and vice versa.

5. Validity and Reliability of Personality Measurement

Only Allah SWT is the most entitled to measure the level of one's faith and courtesy. These measurements cover aspects of Islam, faith and courtesy. Although the aspects of Islam, faith and courtesy are most accurately measured by Allah SWT, the manifestation of Islam, faith and courtesy illustrated in the understanding of religion and measured through the behavior of a Muslim is something that can be measured by humans. Hence, the present measurement of Muslim personalities using references from Islamic concepts is comprehensive and fairly authentic (Manap, 2005).

In the context of psychological measurement tools, individual religiosity can only be measured through the items listed in the tool when the individual explains his or her perception of something, expresses his or her attitude or confirms his or her behavior in writing. However, if the individual does not properly respond to the revelations given, his or her hidden thoughts cannot be measured. The measurement tool measures only what the individual reveals (Manap et al. 2013). Frequently asked questions from a number of circles include how religiosity and personality can be measured. Religiosity in Muslim personalities is something that can be measured by considering the various aspects. Manap et al. (2013) have at least seven principles to be followed to ensure that the tool is consistent with the teachings of Islam and can measure the desired attributes. First, the measurement of religiosity from an Islamic perspective is based on the aspect of being realized. Second, while the measurement of religiosity can be made by the tool, the real value and most accurate measurement of one's self or group is made by Allah SWT. Third, the measurement of religiosity from an Islamic perspective is a manifestation of faith, Islam and courtesy. Fourth, faith needs to be proven in practice. Fifth, the appreciation of the perfect Islamic Shari'ah creates noble character. Sixth, the symbols associated with religiosity do not necessarily have the same interpretation by different individuals. Seventh, the standard of religiosity measurement from an Islamic perspective is the Qur'an and Al-Sunnah.

6. Conclusion

The concept of personality measurement in Islam is essentially to measure the level of religiosity of a Muslim. For that reason, Islamic personality measurement tools are based on the principles of the *tasawur* based on the Qur'an and the Hadith. The construction of personality measurement tools must be based on the principles of *tauhid*, *caliph* and *akhlaq* that embody relationships with Allah, man and nature. The most appropriate measurement is from Allah SWT because He is the All-Knowing of what is implied and explicit in humanity. Nonetheless, the measurement of human personality by humans themselves is possible and can be done according to what the individual is exposed to.

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