

## INDIVIDUAL DIFFERENCES BETWEEN THE INTELLIGENCE AND PERSONALITY OF ISLAMIC EDUCATIONAL PSYCHOLOGICAL PERSPECTIVES

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#### ABSTRACT

*Both intelligence and personality are the Allah' (S) grace that the two of them have similarities and differences, which are seen according to Islamic educational psychology. This study aimed to examine the differences between them. This research was a literature review with qualitative design by taking material sources from literature studies in books, theses, journals, and other electronic sources that can be scientifically justified. This research showed that there are similarities and differences between intelligence and personalities according to Islamic educational psychology. Both the meaning and the aspects seem good on them. Among those meanings, there is the word "Aqal" which in the context of intelligence it was used to obtain the acquaintance, while in the context of personality it was used as the base of the attitude. In these aspects, the intelligence and personality have the differences; intellectual intelligence is used to grow the intellectual aspects, intellectual rational personality is used behavioral base, as well as while it appears the differences between spiritual-moral intelligence and idealistic personality, spiritual-moral intelligence is used to apply norms or values and idealistic personality is to love norms or values.*

#### ABSTRAK

Kecerdasan dan kepribadian merupakan anugerah dari Allah yang keduanya ada persamaan dan ada juga perbedaan, persamaan dan perbedaan tersebut dilihat menurut psikologi pendidikan Islam. Penelitian ini bertujuan untuk mengetahui perbedaan yang terdapat di dalam keduanya. Penelitian ini merupakan penelitian kepustakaan dengan jenis kualitatif dengan cara mengambil sumber bahan dari kajian literatur pada buku, tesis, jurnal serta maupun sumber elektronik lainnya yang dapat dipertanggungjawabkan secara keilmuan. Hasil penelitian ini menunjukkan terdapat persamaan dan perbedaan antara kecerdasan dan kepribadian menurut psikologi pendidikan Islam. Hal tersebut terlihat baik pada arti kata maupun aspek aspek yang ada pada keduanya. Dari arti kata antara unsur kata 'aqal yang pada kecerdasan digunakan untuk memperoleh pengetahuan sedangkan pada kepribadian sebagai landasan berperilaku. Pada aspeknya baik kecerdasan maupun kepribadian ada perbedaannya yaitu pada kecerdasan intelektual dipakai untuk mengembangkan intelektualnya dan pada kepribadian rasional intelektual dipakai untuk landasan bertingkah laku, kemudian pada kecerdasan moral spiritual dan kepribadian idealistis bedanya pada kecerdasan moral spiritual digunakan dalam menjalankan norma atau nilai sedangkan pada kepribadian idealis adalah kecintaannya terhadap norma atau nilai.

## 1. INTRODUCTION

The creation of humankind is truly extraordinary, off the million creations of Allah SWT, no one is the same, though they are twin. It also applies to individual intelligence and personality. Human physical differences are influenced by genetic factors, DNA mutations, adaptation, and the environment (Anggara, 2020). While individual differences are affected by many factors (Zagoto et al., 2019), namely hereditary factors, environment/family, and mixed factors. Both physical and individual differences signed the complex, detailed, and structured process of human event itself.

Even so far, a study of intelligence discusses emotional intelligence initiated by Daniel Goleman and multiple intelligence by Howard Gardner as expressed by Vetty and Tarmidi (Vetty, 2012) regarding the difference in student emotional intelligence seeing from the extracurricular activities in which students are based. A second study comes from Ketut Susiani, et. al. of the research on the Impact of Quantum Learning Models on Socio-Emotional Intelligence and the Achievement of Fifth Grade on science class in Banyuning, in which the research showed the differences in socio-emotional intelligence and significant learning outcome among students who were participated in quantum learning models and the traditional learning model (Ketut Susiani, Nyoman Dante, 2012). A third study discussed the application of debate learning methods to improve students' emotional intelligence by Ani Siti Anisah, and Hariman Suntara that resulted in a difference in students' emotional intelligence before and after the implementation of the method on civic education learning (Anisah & Suntara, 2003). The abovementioned researchers mutually showed the intelligence from the learning process, while this research elevates Islamic educational psychology as a topic to be discussed.

The research objectives examine intellectual differences and individual personalities from the view of Islamic educational psychology. This topic is required to examine to map the dimensions of intelligence and personality in order to be more maximally developed. Furthermore, it is also intended to enhance the comprehension of Islamic educational psychology associated with intelligence and personality.

This research is based on the arguments of intelligence and individual personality differences from the Islamic educational psychological perspective, which can develop those so that it can synergically work in the corridor of truth. This means that intelligence develops in the right way both goodness and in the path of goodness.

### **Intelligence on the Islamic educational philosophy**

According to *Kamus Besar Bahasa Indonesia* (Indonesia Dictionary) (KBBI Online, 2021), intelligence comes from the word '*intelligent*' which means the perfection of the development of the mind (like ingenuity, perspicacity). It contains the element of developmental perfection in the grown mind which something increases or changes in better ways. This shows that the mind can be changed,

which means that a change differs from its originality, reversely, it can move in fewer ways. Because intelligence means developing, it can be interpreted to change towards something more, coupled with the perfection of development, which means that the intelligence of the mind changes towards being whole and complete.

According to the Islamic view, intelligence comes from the word *Rasyid*, which refers to intelligence in religious matters. Meanwhile, the word *Al 'Aqlu* means the higher thinking power or thinking process with respect to knowledge, intellectual, thinking intelligence, or it can also mean educated. (Maksum, 2020)

The comprehension of intelligence according to Abdul Mujib and Mudzakir in Imam Maksum (Maksum, 2020) explained that intelligence is the ability to comprehend something straightforward and perfect. While according to JP. Caplin, said that the intelligence can be described in three ways; 1) the ability to deal with and adapt to a new situation quickly and effectively, 2) the ability to use the abstract concept effectively containing four elements comprehending, arguing, controlling, criticizing, 3) the ability to comprehend the relationships and to learn proficiently. According to Liter D crow and Alice Crow stated that the intelligence of general capacity of an individual can be seen from the capability of the thought to deal with new life demand of the soul accustomed to life's new condition and problems (Later D, Crow, 1984). Off the several abovementioned definitions, intelligence can be defined as the ability in one's life to comprehend and solve the problems encountered in life effectively and efficiently.

According to Howard Gardner, intelligence in human life is divided into 9 kinds (Gardner, 2014), which contain musical intelligence, bodily-kinesthetic intelligence, logical-mathematics intelligence, linguistic intelligence, visual intelligence, interpersonal intelligence, intrapersonal intelligence, naturalistic intelligence, and existential intelligence. Musical intelligence is someone's ability to compose, develop, and enjoy the music tools and kinds of music. Bodily-kinesthetic intelligence is the ability to move the body to express notions, ideas, and feelings. A logical-mathematics intelligence is one's ability to use numbers and logic effectively and efficiently. Linguistic intelligence is the ability related to the capability of using the language or words effectively and efficiently, in order to be easily understood and comprehended by the people. Visual intelligence is one's intelligence to catch the visual space and visualize future pictures (Holili, 2018). Interpersonal intelligence is the ability to communicate and convey information to others so that the information can be received, understood, and trusted by others. In addition, intrapersonal intelligence is the ability to receive others' information, in which the information can mature themselves and help others who met the difficulties. Naturalistic intelligence is the ability to understand the surrounding natural conditions, either of flora or fauna around them. Existential intelligence is one's ability to

solve in-depth problems associated with the existence of humankind (Amir, 2013). Every individual basically has multiple intelligences, those stand out or are optimally developed and some do not.

Meanwhile, Yusuf Mudzakir (2002) in Imam Maksum (Maksum, 2020) divided intelligence into four dimensions. *Firstly*, Intellectual intelligence is one's ability to empower its mind to understand and comprehend something. This refers to the Islamic intellectual definition of the word mind or *Ya'qiluun* means someone who is sensible, *Yatafakkaruun* means people who think, and *yatadabbaruun* means people who learn. Those three words indicate that the capability to empower the mind is to obtain intelligence, especially intellectual intelligence.

The Second contains emotional quotient or usually abbreviated to EQ. this intelligence was appeared for the first time by Peter Salove and John Mayer in 1990 (Nauli Thaib, 2013), that is a sort of social intelligence that involves being able to monitor a person's social feelings and being able to sort out which information can be used for their thoughts and actions. On another side, it can be said that this intelligence is a person's ability to activate the deepest values, turning them from something that is thought into something that touches the feeling. This intelligence has been influenced by their circumstances, like family, society, and surrounding environment.

Thirdly, moral intelligence is the capability to carry out the values and norms which are beliefs for a person or group to behave. By developing moral education to encounter contradictive, it is required the education based on textually, that it would be developed if it was regularly trained (Deny, 2013). According to Borba (2001) cited on (Kurniawati et al., 2017) explaining that there are seven aspects possessed by morally intelligent children, as follows. *Firstly*, empathy means sensitivity to others' needs and feelings. It referred that is able to feel what other people are feeling and there is a concern to help them. *Secondly*, conscience means to intend to bravely admit the failure and be willing to apologize when they make mistakes and do not want to throw their mistakes at others. *Thirdly*, self-controlling means to refrain from words or deeds that cause disservice either to themselves or others. *Fourthly*, being respectable means to treat others especially though they are reversely different from us. *Fifthly*, being gracious means tending to make good comments that inspire others without anyone's intervention. *Sixthly*, being tolerant means being respectful to others regardless of others' diversities. *Seventhly*, being fair means that unbiased on one's side, thus they feel happy about the given opportunity to do good also be able to help each other.

Spiritual intelligence or known as Spiritual Question (SQ) is one's capability to carry out and be intelligent in managing and utilizing the meanings, values, and qualities of his spiritual life, or is stated by Ary Ginanjar that spiritual intelligence is intelligence to behave and live in the broader and richer contexts, an ability to value other's life or behavior being more meaningful (Agustian, 2001). This intelligence can facilitate a dialog between thought and emotion, soul and body, and also can help somebody realize God's existence (Garlans & Noya, 2012).

There are eleven factors that affected a child's intellectual (Nurussakinah, 2015). First, motivation, robust motivation leads children being study diligently so that being intelligent. *Second*, IQ is an ability to use his left and right brains, when both are honed and trained they will be intelligent. *Third*, EQ is the ability to use as well as control itself and emotion to socialize with others, which it applied leads to being smarter. *Fourth*, SQ is .... *Fifth*, Visual intelligence is the ability that comes from the sense of sight changed into creativity, so that it can encourage intelligence. Sixth, supportive environmental factors also encourage intelligence. *Seventh*, the communication intelligence factor is the ability to interact with other people so that they can hone themselves. *Eight*, reading is the factor that caused intelligence. *Ninth*, socialization ability is the ability to socialize with others. *Tenth*, behavioral intelligence is to accustom decency. Eleventh, nutritional food, an appetizing food help to form brain development with healthy food and perfect nutrition that is needed for the thinking process.

### **A Personality in Islamic Educational Psychology**

Personality comes from the word personal which means the essential nature which is reflected in the attitude of a person or a nation that distinguishes it from other people or nations (KBBI Online, 2021). Personality is a characteristic of an individual that distinguishes it from other individuals (Roqib, Moh, 2020). Meanwhile, Rita. L in Roqib (2020) defined personality as behavior and way of thinking that determines a person's adjustment to his environment. Theodore M. Newcomb explained personality as an organization of sociological, biological, and psychological attitudes of a person's behavioral background (Roqib, Moh, 2020). Kinichi and Kreitner (2003) in Maropen Simbolon defined personality as associated with mental characteristics and physical stability for individual identity (Simbolon, 2008). On the other hand, Ibnu Qoyim Al Juziyah in Agus sihahudin (Silahudin, 2018) defined personality as mutual work and integration dynamic from the elements of personalities containing the potential of *Nafsiyah* (instinct and body) and the potential of mind in using. Abdul Mujib defined personality as an integrated unit of the system of the heart, reason, and lust, which form behavior. From some of these understandings, it can be concluded that personality is a sort of particular behavior/attitude (heart, mind, and lust) of people that distinguishes it from others.

The term personality often similarly uses character, which in reality both of them are different. The character is integrity, humility, loyalty, restraint, tolerance, and patience. People with decency or strong character bounds with the principle "treat others the way you want to be treated well by others" people who manage to unite the noble qualities in themselves will get success and happiness in life. Meanwhile, personality is formed by a process of changing self-image in a positive way and being able to make other people interested in their behavior based on sincerity (noble

character). It can be carried out by training in leadership, self-management, and emotional (Roqib, Moh, 2020).

The human personality according to David Keirsey (2009) in (Yuwono, 2010) grouped personalities into four ways, namely *guardian*, *artisan*, *rational*, and *idealist*. *First*, the Guardian personality is the type of person who tends to like traditional situations that still maintain the orders. This type of personality also has a strong memory, does not really like pictures, and prefers words. *Second*, an artisan is a personality that like changes in all the situations, famously likes to know others, works hard while stimulated by a concept, and ease to be bored when no changes. *Third*, Rational personality This type likes explanations based on logic, this type is able to capture material or abstractions that require a high intellectual level, they tend not to like things that are deemed unnecessary and waste time. Fourth, an Idealist personality tends to like ideas or values, like group discussions, and can look at problems from multiple perspectives.

According to Jung in (Komang Sri W, 2013), Personality is classified into two, namely extrovert and introvert personality. Furthermore, it is said that people who have introverted personalities tend to like activities that do not present many people around them, this personality tends to pay more attention to themselves. Meanwhile, people who have extroverted personalities prefer activities that involve many people and focus more on the world outside themselves, or can be interpreted as paying more attention to the people around them than themselves. In socializing and interacting with the environment, extroverts are better than people who have introverted personalities.

According to Muslim scientist (Silahudin, 2018), personality was formed by four elements, namely body, mind, soul, and lust. The body includes human external behavior that is easily seen and caught from the outside, for example, ways of doing and speaking. This body is the biological aspect of human behavior. *Second*, the aspect of the mind is a power used for punishing. Under more assertive expression, the reason is the ability to judge certain facts/realities, related to actions and objects that are built based on a certain view of life. A soul contains two aspects, namely physical and spiritual. The physical is the flesh of the heart that is shaped like a banana heart which is located in the left chest. While the spiritual is something that is subtle, spiritual which is related to the physical heart. A spiritual soul has an instinct known as divine light and *Al-Bashirah Al-Batinah* (third eye) radiates faith and belief. Fourth, is the aspect of lust (*Nafsiyah*), this aspects tend to encourage itself to do something, either the encouragement of physical or instinctual needs. According to the aforementioned description, personality is formed when the impulse of this passion appears and then is associated with the mind which will punish the impulse, a decision is born and is believed by the heart, then carried out by the body. This is the process of forming the human personality (Silahudin, 2018). Furthermore, those actions were born under the process of *Aqliyah* and

*Nafsiyah* further it formed a personality following this process. The base of *Aqliyah* is used equal to *Nafsiyah*, or reversely, then it forms distinctive personalities.

## 2. METHODS

This research is a literature study (library review), that is, data is taken from literature sources using correlative qualitative research methods, which correlate intelligence and personality encompassing definitions and aspects.

Research data sources are collected from primary or secondary data sources. Primary data sources regarding the intelligence were collected from journals on the definition and aspects of the intelligence. The data regarding the personalities containing the definitions and aspects were taken from the journals of personalities. Meanwhile, secondary data was taken from more or less 18 pieces of literature, taken from journals, theses, and e-books filtered to 15 journals on themes.

For this study, data were collected using several instruments related to intelligence and personality containing either the definition of the aspects from the browsing sources like Google, Google Scholar and Publish or Paris 7.

This research procedure and technique begins with preparing research instruments to collect data related to intelligence and personality, associated with understanding as well as its aspects with these instruments, then examined, reviewed, analyzed, then wrote down the data according to the research theme, and finally the findings and correlated one object with another then ended with drawing conclusions from the research results.

## 3. RESULTS AND DISCUSSION

The intelligence in Islam refers to Ar-Rasyid, which in the Al-Qur'an the word *Rasyid* is from the word *Rasyada*, which is mentioned 13 times in many different forms (Awank, 2010). *Yarsyudun*, *Rasyadan*, *Rusydi*, *Rusydahu*, *Rusydan*, *Mursyidan*, and *Rusydu* are the *Asmaul Husna* which means Omnipotent referred to as intelligence in the matter of truth. In addition, intelligence is mentioned by the word "*Al-Aqlu*", which in the Qur'an is referred to in forty-nine articles with various forms (Awank, 2010), which means to think, know, be sensible, comprehend, and understand. Those intelligence points. Whereas the personality in Islam is said to synergize among body, soul, mind, and lust.

From the definition of intelligence and personality, it can be known that there are similarities in the word '*Aqal* (mind). The differences refer to the use of '*Aqal* in the thinking process to get knowledge. Meanwhile, '*Aqal* in the intellectual term uses to determine actions or behaviors to consider the good and the bad ones.



There are four dimensions of the intelligence aspects as mentioned by Iman Maksum; intelligence quotient is one's ability to empower minds to comprehend things; the emotional quotient is the ability to activate the deepest values, turning from one's thought into something particular taste; moral intelligence is meant to be the ability to carry out the values and norms for somebody or group to behave; spiritual intelligence is the ability to carry out and be clever in managing and empowering meanings, values, and qualities of spiritual life.

Whereas the aspect of personality has four types of personalities. *First*, the *guardian personality type* is to tend to enjoy the regularity of the traditional model situation. This personality also has a strong memory, loses interest in images, and prefers words. *Second*, an artisan is a personality that like changes in all the situations, famously likes to know others, works hard while stimulated by a concept, and ease to be bored when no changes. *Third*, Rational personality This type likes explanations based on logic, this type can capture material or abstractions that require a high intellectual level, they tend not to like things that are deemed unnecessary and waste time. Fourth, an Idealist personality tends to like ideas or values, like group discussions, and can look at problems from multiple perspectives.

There are similarities in the aspects of intelligence and personality, namely: *first*, the intellectual aspect is the ability to empower minds to comprehend something. This type is equal to a rational personality, which like a logical explanation, also can understand the materials or abstraction under high intelligence. Intellectual intelligence and rational personality both use the same mind, the difference is that ingenuity uses to develop or grow the intellectual while rational personality refers to the patterns of behavior. Moral intelligence means the ability to carry out the values and norms for someone or groups to behave. On the other hand, personality contains an idealist personality, which this type tends to like the ideas or values. Moral intelligence and idealist personality both refer to values or norms, which the intelligence prefers norms, while personality tends to love the values.

#### 4. CONCLUSION

Turning out, intelligence and personality either has the same term of '*Aqal*' or also have differences. '*Aqal*' in the intelligence term refers to the use of the mind's potential in the thinking process to obtain knowledge. Whereas '*Aqal*' in personality uses to determine actions and behaviors to consider the good and the bad ones.

Seeing from the intelligence aspect or type of personality, each has several differences and similarities; *first*, intellectual ingenuity and rational personality both use the mind Intellectual intelligence and rational personality both use the same mind, the difference is that ingenuity uses to develop or grow the intellectual while rational personality refers to the patterns of behavior. Moral intelligence means the ability to carry out the values and norms for someone or groups to behave. On the other hand, personality contains an idealist personality, which this type tends to like the ideas or



values. Moral intelligence and idealist personality both refer to values or norms, which the intelligence prefers norms, while personality tends to love the values.

The study is limited only to the explanation of the differences in intelligence and personality according to Islamic educational psychology, it is necessary to examine more in-depth studies regarding the multiple intelligence and personalities as advanced by Howard Gardner on Multiple Intelligences. Furthermore, the knowledge can be scientifically completed.

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