

MERGING MINDS AND SOULS: EXPLORING INDIVIDUAL DIFFERENCES IN INTELLIGENCE AND PERSONALITY WITHIN THE ISLAMIC EDUCATIONAL FRAMEWORK

MENYELARASKAN PIKIRAN DAN JIWA: MENGEKSPLORASI PERBEDAAN INDIVIDU DALAM KECERDASAN DAN KEPRIBADIAN DALAM KERANGKA PENDIDIKAN ISLAM

Poniran¹

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Abstract

Intelligence and personality are gifts from Allah that share both similarities and differences, viewed from the perspective of Islamic Education Psychology. This research aims to explore the distinctions between the two. It is a systematic review conducted with a qualitative approach, drawing materials from various sources such as books, theses, journals, and reputable electronic resources. The findings reveal that there are commonalities and disparities between intelligence and personality according to Islamic Education Psychology. The similarities can be observed in the fundamental meanings of both terms and the aspects associated with them. In terms of their definitions, both have the root word 'aqal', which means acquiring knowledge for intelligence, while for personality, it serves as the foundation for behavior. As for their aspects, the difference lies in the fact that intellectual intelligence is utilized to develop one's intellect, while in personality, intellectuality determines behavioral patterns. Spiritual intelligence is employed to cultivate norms or values within oneself, whereas personality encompasses a person's inclination towards specific norms or values.

Keywords: *intelligence; personality; psychology; Islamic education*

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INTRODUCTION

The creation of people in this world is diverse, with billions of individuals crafted by Allah SWT, and no two are exactly alike, even among twins. Similarly, individual intelligence and personality vary from person to person. The differences in physical appearance among individuals are influenced by factors such as genetics, DNA mutation, adaptation, and the environment (Anggara, 2020). The variation among individuals is influenced by several factors (Zagoto et al., 2019) the factors of heredity, environment, and a combination of both play significant roles in shaping physical differences and individual characteristics. These aspects contribute to the complexity and intricacy of the process of human development, making it a uniquely structured and intricate phenomenon (Asep Saepudin Jahar, 2019; Strout, 2023).

So far, the studies on intelligence have examined emotional intelligence by Daniel Goleman and multiple intelligences by Howard Gardner, as proposed in the research conducted by Vetty and Tarmidi (Vetty, 2012) The second study

conducted by Ketut Susiani et al. explores the impact of the Quantum Learning Model on the socio-emotional intelligence and academic achievements of Grade V elementary school students in Banyuning. The results indicate that there is a noticeable difference in socio-emotional intelligence and specific learning outcomes among students who participated in the Quantum Learning Model compared to those following the conventional learning model (Ketut Susiani, Nyoman Dante, 2012).

The third study focuses on the application of Debate Learning Method to enhance emotional intelligence in students. Conducted by Ani Siti Anisah and Hariman Suntara, the research reveals a significant difference in emotional intelligence levels among participants before and after implementing the Debate Learning Method in PKn (Pendidikan Kewarganegaraan or Civic Education) (Anisah & Suntara, 2003). Apologies for the confusion in my previous responses. Let's rephrase the statement to focus on intelligence from the perspective of Islamic Education Psychology. The objective of this research is to examine the impact of the Debate Learning Method on enhancing emotional intelligence in students, within the framework of Islamic Education Psychology. Conducted by Ani Siti Anisah and Hariman Suntara, the study demonstrates a notable difference in emotional intelligence levels among participants before and after applying the Debate Learning Method in PKn (Civic Education), from the perspective of Islamic education (Anisah & Suntara, 2003).

The objective of this research is to explore the variations in intelligence and personality among individuals, from the perspective of Islamic Education Psychology. By understanding these differences, we can effectively map the relationship between intelligence and personality, thereby maximizing their development. Additionally, this study aims to contribute to the enhancement of knowledge in Islamic Education Psychology, shedding light on the concepts of intelligence and personality.

This research is based on the premise that the disparities between intelligence and personality, when viewed from an individual's perspective in Islamic Education Psychology, can be harnessed to synergize both aspects towards the path of truth. It means that intelligence should be cultivated in the right direction, aligning with the pursuit of truth, while an individual's personality should be developed with goodness, guided by the path of kindness.

METHODOLOGY

The research is a literature review (Systematic Review) conducted using a qualitative correlational study method. It aims to establish correlations between intelligence and comprehensive personality, encompassing various meanings and aspects. The data for this research are derived from literature sources (Novia et al., 2020).

This research utilizes both primary and secondary data sources. The primary data sources for intelligence are obtained from journals specifically focused on the meaning and aspects of intelligence. Similarly, primary data sources for personality are derived from journals dedicated to the meaning and aspects of personality. On the other hand, secondary data is collected from a compilation of fewer than 18 literature pieces, including journals, theses, and books, selected from an initial pool of 150 electronic journals, filtered based on their relevance to the research theme (Sugiyono, 2017; Sukmadinata, 2012).

For data collection in this study, the researchers utilized search instruments like Google Scholar, Scopus Data, and Web of Science. Additionally, they applied the Publish or Perish 7 method to explore relevant literature on intelligence and personality, ensuring a comprehensive understanding of both concepts and their aspects (Andrade et al., 2021; Breanne Pomeroy, 2022). The research followed a systematic procedure and techniques, which began with the preparation of study instruments for collecting relevant data on intelligence and personality, focusing on a comprehensive understanding of both concepts and their aspects. The collected data were then studied, scrutinized, and analyzed. The researchers proceeded to organize the data according to the themes of the research. Finally, the findings were examined, and correlations between different objects were explored, leading to the conclusion drawn from the research results (Ahmad, 2015; Gatti et al., 2014; Jailani, 2022).

RESULT AND DISCUSSION

Unveiling the Concept of Intelligence in Islamic Education Philosophy

According to KBBI (KBBI Online, 2021), intelligence originates from the word smart meaning perfection development sense mind (eg intelligence, sharp mind). There is an element of perfection development in reason/mind growing is something yes increase or changed towards more, it shows that sense bisa change, word change meaning different from original, here can changed towards more or changed towards less. Because here intelligence means development can be interpreted as changed towards more, plus more with perfection development means intelligence the mind has changed toward whole and complete everything. The Islamic view of intelligence originates from the word Rasyid which this word refers to intelligence in the matter of religion (Abu Bakar Shiddiq, 2020). Then the word *Al ' Aqlu* which means power think or more thought processes is the relevant height with knowledge, power sense mind, intelligent thinks, or may also mean educated (Maksum, 2020).

Whereas understanding intelligence according to Abdul Mujib and Mudzakir in Infallible (Maksum, 2020) explains that intelligence is the ability in understanding something in a manner fast and perfect. Whereas according to JP. Caplin put forward that intelligence that can be explained Becomes three; 1). Ability to face and adapt self on a situation new in a manner fast and effective. 2). Ability to use draft abstract in a manner effective covering four elements, like understand, argue, control, and criticize. Ability to understand affinity and learning with fast once. Whereas according to liter D Crow and Alice Crow explained that Intelligence (Intelligence) capacity general from individuals who can see from the ability of their mind to resolve demands life new in the soul that can be customized with conditions and problems new in life (Later D, Crow, 1984). From several understanding intelligence can is known that intelligence is an existing ability in self someone in understanding and complete problem faced in life in a manner effective and efficient (Hall & Densten, 2002).

According to Howard Gardner sort existing intelligence in self man there are 9 kinds of (Gardner, 2014) namely: intelligence music, intelligence body movement (*kinesthetic*), intelligence logic mathematics, intelligence language/*linguistics*, intelligence images/visuals, interpersonal intelligence, intrapersonal intelligence, intelligence naturalist, as well intelligence existential. Every individual has diverse intelligence namu something stands out / can develop optimally some are not growing (Mamah et al., 2021).

Whereas according to Yusuf Mudzakir (2002) in the Infallible Imam (Maksum, 2020) share intelligence consists of 4 dimensions: First Intelligence is intellectual which is the ability of somebody in exploiting sense his mind to perceive and understand something. Intelligence word in Islam is taken from the sense among them are; 1). *Ya'qiluun* means those who are wise. 2). *Yatafakkaruun* means those who think 3). *Yatadabbaruun* means those who study. These three words indicate the ability to use the sense mind to acquire intelligence especially intelligence intellectual. The second intelligence is Emotional namely; the ability of somebody to enable innermost values, and change it from something to think about Becomes something touching intelligence (Suyadi et al., 2022). This emotional influence plays a role in circumstances certain and not as theory general that will determine many matters because the choice of somebody be one determinant of intelligence emotion such a person will have influential or no effect on intelligence emotions (Vetty, 2012). Third moral intelligence means ability in operating the values and norms that become handle for somebody or something group in arranging Act he did. Fourth spiritual intelligence is the ability somebody to execute and smart in manage and utilize meanings, values, and qualities of life spiritually or as found by Arya Ginanjar Spiritual intelligence is the intelligence to place behavior and life in context more meaningful broad and rich, intelligence to judge that action or road life somebody more meaning compared to with others (Agustian, 2001).

Are 11 influencing factors Child (Nurussakinah, 2015) is First-factor Motivation, cause with motivation strong study will make diligent learn and be smart? The second IQ factor (intellectual Quotient) namely the ability to use the brain left and right if both honed and trained will be Becomes smart. The three EQs (Emotional Quotient) viz ability to use and manage himself and his emotions in socializing with other people so when can process and control it will be smart. The four SQ (spiritual Quotient) viz capable intelligence differentiate deeds good and bad and how to behave to each

other accordingly its moral values (Garlans (Garlans & Noya, 2012). Fifth is Visual Intelligence is the ability that comes from the senses his eyesight changed in creativity so that could push up intelligence (P. Pertiwi et al., 2020; P. P. Pertiwi, 2022). The sixth Factor environment is good and is very supportive of intelligence. The seventh factor is intelligence communication, this ability is the ability to interact with others so could hone himself. The eighth factor is reading because reading will hone intelligence (Suyadi et al., 2021). The ninth-factor ability to socialize with a friend his friend, tenth-factor is intelligence behavior which is getting used to good manners. Eleventh food is nutritious, good food will form the brain with perfect nutrition and nutrients needed in the thought process (Suyadi, Zalik Nuryana, 2020; Suyadi & Widodo, 2019).

Exploring Personality within the Framework of Islamic Education Psychology

Personality originates from the personal word which means character essence that is reflected in the attitude of somebody or something nation that differentiates them from people or nation other (KBBI Online, 2021). personality is characteristic something distinguishing an individual from another individual (Roqib, Moh, 2020). Whereas according to Rita. L in Roqib (2020) defines personality as a pattern of behavior and manner of distinctive thinking that determines the adjustment self-somebody to the environment. According to Theodore M. Newcomb explained personality is an organizational attitude sociological, biological and psychological possessed by somebody as background to behavior (Roqib, Moh, 2020). Kinichi and Kreitner (2003) in Maroon Symbolon define Personality as a combination of mental characteristics with stability physical giving identity to the individual (Simbolon, 2008).

According to Ibn Qoyim Al Juziyah in Agus silahudin (Silahudin, 2018) define personality is the result work together and dynamics integration from element composed personality from potency *nafsiyah* (body and instinct) and potential sense in its use. Abdul Mujib defined personality as a unit integration from the system of heart, mind, and air lust, which gives rise to behavior behavior. From several this understanding can concluded that personality is a group behavior / attitude (heart, mind and eve lust) someone special that distinguishes himself with other people (Ghulam & Shah, 2020).

The term personality is often equated with character even though there is difference between both, character characteristic integrity, humility heart, loyalty, hold self, tolerance, and patience, for people of character good will principle of" treat others like you want to treat well by others" successful people unite character glorious in himself will get success and happiness his life. Whereas personality formed with a changing process image self toward positive and capable get other people interested with based behavior with sincerity (morals noble) (Saibah & Suyadi, 2020; Tharaba, 2020). that thing can be done for example with practice practice, fine about leadership, management himself and his emotions (Roqib, Moh, 2020).

Personality man according to David Keirse (2009) (Yuwono, 2010) classifies personality into four types, that is *guardian*, *artisan*, *rational*, and *idealist*. The first type personality *guardian*, one who owns personality this type tends to like the situation of the traditional model that is still guards regularity. Personality this type also has a strong memory, not too like with pictures and more love words. The second type of *artisan* is a type of personality like change always active in all circumstances like being known to people, will work hard when stimulated by a concept, and is easily bored when no one there is to update. The third type *rational* personality this type likes explanations based on logic, this type is capable catch material or necessary abstractions high intellectuals, tend no like matter things that are felt nope needed and throw away waste time. The fourth type personality *idealist* type these personalities tend to like the idea or mark rates, like discussion groups, and get looked at problems from various perspectives (Azlisham Abdul Aziz et al., 2021).

Whereas according to Jung (komang Sri W, 2013) personality classified be two ie personalities Extrovert and Introvert. Next is said that that person has a personality introvert who tends like activity activities that do not bring a lot of people around him, this personality tends more notice himself alone. While people who have personality extrovert this type more like involving activities with many people and more focuses on the world outside themselves or could interpret more pour out attention to existing people surrounding them compared to self alone (Fauzi & Ayub, 2019; Setiadi,

2021). In socializing and interacting with the environment personality extroverts are more good than those who have personality introverts (Koşar & Bedir, 2018).

According to Muslim (Silahudin, 2018) personality is formed by 4 elements that are body, mind, heart, and lust. Body covers Act in demand outside easy man seen and found from outside, for example, ways do and ways talk. This body is an aspect biological as executor Act in demand deed human. The second aspect Intellect aspect of the reason is a power that can be used to punish something. Or with more expressions, strictly speaking, the reason is the ability to judge facts/reality specifically, both related to deeds nor built things based on the view of life certain. The third aspect heart or the heart which is material organic has a system of powerful cognition and emotion. The heart consists of two aspects, viz heart body, and mind spiritual (Jailani & Suyadi, 2021, 2022; Suyatno et al., 2022). The heart's body is flesh shaped heart like the banana heart which is located in the next chest left. Whereas the heart spiritual is subtle, spiritually connected with the heart physically. Heart this spirit has so-called instinct with nur divine (light divinity) and *al -bashirah al -intah* (eyes mind) that emits faith and belief (Jailani et al., 2023; Jailani & Suyadi, 2023a).

With heart rahani here it is could form personal Muslims will give safety for themselves himself also saves others from treatment bad us, because the more height understanding and practice religion a Muslim in his life daily in society then will the more low behavior bad for others (Budiman, Eko. o, 2017). Type this personality also makes somebody have good spirituality because besides in himself colored by faith to exists god is also colored by confession will privilege man between creature lord other (Ninin, 1970) Fourth aspect lust (*nafsiyah*) this aspect of inclination or existing encouragement in self-man to do something, either because encouragement needs physical or instinct (Izzati, 2021).

Based on the explanation above, personality is formed when encouragement from this passion arises and then associated with a sense that will punish the urge, is born a decision and believed by the heart, then done by the body. This is the process of formation of personality humans (Silahudin, 2018) Because of that all deeds earlier are born from the work process Among *aqliyah* and *nafsiyah*. Thus, based on *aqliyah* and *nafsiyah* here it is the formation of personality. When grounding is used *aqliyah* same as the foundation used *nafsiyah* or otherwise, it is formed a distinctive personality. A good personality will form somebody Becomes good so that could made example of kindness to others it is important for everyone to have Such a personality, moreover an educator for example personality demanded because it Becomes a mirror for the participant he taught (Diana et al., 2021; Hinić et al., 2017; Thohir et al., 2021). Because people with personality good naturally will give good examples good courses and give guidance to avoid from deed bad. So that if personality is no good certain will tarnish and destroy the personality of the person who idolizes him (Warsah & Uyun, 2019).

Intelligence in Islam as mentioned above refers to *Ar rashid*, in Rasyid says the Koran is taken from the root word *rashada* mentioned 13 different times form he said (Awank, 2010) namely: (*yarsyudun, rasyadan, rusydi, rusydahu, rusydan, mursyidan, rusydu*) is one *Asmaul husna* which means Maha Clever who refers to intelligence in matter truth. The second Intelligence mentioned with the word *Al "aqlu* in the Koran mentioned in 49 verses in various forms (Awank, 2010) which means: think/think, know, reason, understand, understand. All that refers to intelligence. Whereas Personality in Islam is mentioned with synergize Among body, heart, mind, and lust (Jailani & Suyadi, 2023a, 2023b).

From the origin, he said understanding intelligence and personality above could be known there is equality between both of them i.e. at the root of the word '*aqal*' the difference mind on intelligence refers to the potential use sense to use in the thought process get knowledge or science. whereas sense in personality is used to determine deed or Act in demand in consideration Act in demand good and bad (Arifin et al., 2022; Bensaid et al., 2021).

Aspect intelligence as mentioned by the infallible priest there are 4 dimensions of intelligence namely: Intelligence intellectual which is the ability of somebody to exploit the sense of his mind to perceive and understand something (Jailani & Huda, 2022; Mohammad Jailani et al., 2023). intelligence Emotional namely; the ability somebody enables innermost values, and change them from something to think about Becomes something touching (Abu Bakar Shiddiq, 2020; Jailani & Huda, 2022; Widodo et al., 2022). Third moral intelligence means the ability in operating the values and norms that become handled for somebody or something group in arranging Act he did. Fourth spiritual intelligence is the ability of somebody to execute and be smart in managing and utilizing meanings, values, and qualities of life

spiritual. Whereas aspect personality has 4 types personality First type of personality *guardian*, one who owns the personality this type tends to like the situation of the traditional model that is still guards regularity. Personality this type also has a strong memory, not too like with pictures and more love words (Jailani, 2022). The second type of *artisan* is the type of personality like change always active in all circumstances like known to people, will work hard when stimulated by a concept, and is easily bored when no there is the update. The third type *rational* personality this type likes explanations based on logic, this type is capable catch material or necessary abstractions high intellectuals, tend no like matter things that are felt nope needed and throw away waste time. The fourth type personality *idealist* type these personalities tend to like the idea or mark value. Like discussion groups and get looked at the problem from various perspectives (Alvesson & Blom, 2019).

From the aspects that exist in intelligence and personality, there is equality between both: First, in aspect intelligence, there is intelligence Intellect is the ability of somebody to exploit sense in his mind to perceive and understand something it is the same with type personality *rational* personality this type likes explanation based on logic, this type is capable catch material or necessary abstractions high intellectual. Intelligence intellectual and rational personalities both same use sense thought the difference is intelligence worn in matter use and develops intellectually whereas in matter personality rational (intellectual) is used in matter pattern Act he did. Second moral intelligence means the ability to operate the values and norms that become handled for somebody or something group in arranging Act he did (Maftuhin & Muflihati, 2022; Suyadi et al., 2022). Whereas in personality there is personality *idealist* type personality tends to like the idea or mark value. Moral intelligence is well an idealist personality of both same inclined to values or norms, the difference is in intelligence on the ability to operate normally while personality tends to his love of value (Hogg & Martin, 2003; Palanca-Castan et al., 2021).

CONCLUSION

Intelligence and personality share the same root, 'aql, but they also have differences. In intelligence, 'aql refers to the potential use of senses in the thought process to acquire knowledge or understanding. On the other hand, in personality, 'aql is used to determine one's actions, distinguishing between good and bad deeds. Looking at the aspects of intelligence and personality, there are both similarities and differences. First, in intellectual intelligence and rational personality, both involve using cognitive abilities. However, the difference lies in how intelligence is applied to develop intellectual capabilities, while in personality, rationality is utilized to shape behavioral patterns. Second, in moral intelligence and idealist personalities, both incline towards values and norms. Nonetheless, the distinction is that intelligence focuses on the ability to adhere to norms, while personality leans towards expressing affection for certain values. This research is limited to explaining the differences between intelligence and personality from the perspective of Islamic Education Psychology. Further studies are needed to explore the interconnection between personality and intelligence, as proposed by Howard Gardner in Multiple Intelligences, to enhance our understanding comprehensively.

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