

PERSONALITY FORMATION OF FAITH IN THE QURAN

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Abstract

The purpose of this study is to explore the process of forming a Qur'anic-believing personality in the heart of a Muslim by exploring the meaning of Qur'anic interpretations. This research uses a descriptive method with a qualitative approach. The research results show that a believer can be lucky if he occupies the six characteristics. First, a believer is one who prays solemnly by humbling himself before Allah. Second, a believer is one who stays away from useless deeds such as words, deeds, and so on. Third, the believer is one who pays zakat by fulfilling it. Fourth, a believer is one who keeps his private parts (sexuality) from the haram except with his wife or slave (concubine), which is not a problem (in the era when there were slaves), if he seeks sexual satisfaction other than with his wife and slaves, such as masturbation, then he has gone beyond the limit by committing an unlawful act. The fifth believer is one who keeps his word and is responsible both individually and collectively for relationships with fellow human beings such as *mu'amalah*. Sixth, a believer is one who always keeps the five daily prayers.

Keywords: *Personality; The Belief; The Quran.*

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INTRODUCTION

A believer can have various behaviors in life or righteous deeds. It cannot be denied that the attitude of a believer has dynamics and paradigms. A believer is always influenced by social, political, and cultural conditions behind him to become *insan kamil* (perfect human) in his own version ((Rusdin, 2016). Believers who live in rural areas, for example, usually have faith that tends to prioritize social attitudes, as well as believers who live in urban areas will have characteristics that tend to be individual, besides that the main reason for the differences and diversity of believers is strongly influenced by the insight they have (Arib, 2014). It can be seen that people who have adequate knowledge will be open-minded (open mind), more tolerant, and wiser in dealing with increasingly complex problems, while people whose religious insight is low will have a truth claim (only believe in one opinion and not accept other opinions) which has an impact on intolerant attitudes (Mustaqim, 2014).

Diversity and faith should bring the color of harmony not division. The importance of the correct concept of faith is understood by Muslims as an effort to minimize extremist and extremist attitudes. Based on this, there are at least three main reasons why religion and faith are misunderstood, giving rise to extremist and extremist attitudes (Makky, 2018). First, insights into the Qur'an and Hadith are fairly minimal and even weak, making religion far from transcendental spiritual words. Second, the lack of balance between individual piety and social piety. Third, the narrative of religious teachings that are believed blindly gives rise to one-sided truths to legalize anarchist and radical acts, even worse, as if they have a mandate as the executor of God. These three things are serious problems in Islam, especially in the interpretation of the Qur'an regarding people's correct understanding of the Qur'an (Nurhakim et al., 2021).

So far, there are at least three studies of true believer mapping that have been discussed by researchers which are somewhat less comprehensive. The first is the believer who has a modern view of international life (Hartono, 2019). Second, is the concept of believers in the view of the Nusantara scholars (Mun'im, 2013). Third, faith is discussed in the semantics study of the Qur'an (Saepudin et al., 2017).

Looking at the three existing mappings, there are many shortcomings in the discussion of faith that have not been conveyed, such as the meaning of believers who are interpreted exclusively by certain groups, therefore in this discussion, the study will focus on the understanding of true believers in the Qur'an as explained by *Shaykh Imam Jalaluddin al-Mahalli* and *Shaykh Imam Jalaluddin al-Suyuti* in *Jalalain's* interpretation.

The author's choice of the *Jalalain* interpretation as the material object is based on several significant considerations by the author. First, the interpretation of *Jalalain* is a book that contains a wealth of Hadith information about the *aliyah* (behavior) of the Prophet used to explain and understand the Qur'an (Bruinessen, 2015). Second, the book of interpretation of *al-Jalalain* was written by two prominent scholars in the classical period who understood *Able sunnah wal jama'ah* with the *Shafi'iyah* school of thought (Zuhdi, 2014). The figures who guided the religious manhaj in the archipelago were *Shaykh Jalaluddin Muhammad Ibn Ahmad al-Mahalli* (L.791-864 H./ W. 1389-1459 AD) and *Shaykh Jalaluddin Abdurrahman Ibn Abi Bakar al-Suyuti* (L. 849-911 H./ W.1445-1505 M) (Gusman, 2013).

The concept of true faith is an Islamic teaching instilled through the Qur'an. The multicultural life of the Prophet *Muhammad* teaches that faith is present as a human value, a sense of caring, a sense of brotherhood, and mutual love to protect each other. In the Qur'an, it is explained that the Prophet *Muhammad* was sent to be a messenger of teachings as well as *rahmatan lil 'alamin* (compassion for all nature), therefore it is ideal for people to understand each other in any case, including understanding each other in terms of religion, social and cultural perspective, because the prophet *Muhammad* himself who lived in Medina (Misrawi, 2009) has become a role model and role model to always be cool towards everything related to life issues with the radiance of faith and polite and courteous behavior, especially in diversity and differences.

The understanding of believers gives birth to beautiful colors to be enjoyed in the process of religion. Therefore, this paper focuses on answering two questions. First, how is the understanding of the Qur'an interpretation of the believer's personality in *Jalalain's* interpretation? Second, how is the believer's personality in the perspective of Islamic education philosophy? It is important to find the root meaning of the word "believer" in the Qur'an as the main guideline for Muslims. It aims to explore how the proper behavior of a believer is related to building a religious life that is spiritually inclined to diversity and multiculturalism.

METHODOLOGY

This research uses descriptive qualitative research methods. Lexy J Moleong defines qualitative research as research that intends to understand phenomena about what is experienced by research subjects, such as behavior, perceptions, motivations, and actions, by means of description in the form of words and language, in a special natural context by utilizing the various scientific methods (Moleong, 2012).

This paper uses a qualitative approach, which is to describe and describe this research. The use of qualitative is expected to provide facts related to this research. Research variables are everything in the form of anything that is determined by the researcher to be studied so that information is obtained about it then conclusions are drawn (Sugiyono, 2010).

The data collection technique used in this research is library research, where library research is an activity of collecting materials related to research from scientific journals, literature, and authors. This literature study was carried out to obtain a description and analysis related to research that specifically describes.

RESULTS AND DISCUSSION

Personality

Personality in English is called "Personality". According to Allport quoted (Suryabrata, 2019) that personality means a dynamic organization within the individual as a psychophysics system, which determines a distinctive way of adjusting to oneself and the surrounding environment. Personality is not an exclusive mind exclusively, but all the components that make up the personality are a unified whole that surrounds a person's body and soul.

Allport's use of the term "typical" indicates that each individual behaves in his or her own way because each individual has his or her own personality. As no two individuals will ever have the same personality. And no two people will behave the same way.

The term "personality" is the characteristic or style or distinctive nature of a person that comes from the formations received in the environment, such as family in childhood, and also innate from birth (Sjarkawi, 2011) In order to achieve the formation of a good personality, then the religious education should be given to parents who truly reflect religion in attitudes, behavior, gestures, how to dress, how to speak, how to deal with the issue and the overall personality (Mardiyah, 2015).

Typology of Personality in the Qur'an

Islam explains the meaning of personality with the terms *humiyyah*, *aniyah*, *dzatiyyah*, *nafsiyyah*, *kebuluqiyah* and *syakhsbiyyah* (Mujib, n.d.). The Qur'an explains the human personality traits in general that distinguish humans from other creatures. Then the Qur'an divides the personality into many varieties. The diversity is caused by the point of view in viewing and clarifying verses or hadiths of the Prophet. about personality. Islamic personality is divided into:

Type of Believer. Believers are mentioned many times in the Qur'an and their behavior in various areas of life is described in many ways in aqeedah, worship, morals, relationships with others, family relationships, love of knowledge, practical life in seeking sustenance, and physical characteristics. These traits are classified into nine main areas of behavior namely; characteristics relating to aqeedah, worship, social relations, family relationships, moral, emotional, sensual-intellectual, cognitive, professional, and physical characteristics. Within each of the above main

areas, there are sub-characteristics, each of which is related to a particular aspect of behavior (Mujib, n.d.).

Those who believe or have faith in the unseen such as (God, angels, and spirits) pray, spend their sustenance on the poor and orphans, believe in the Book of Allah, and believe in the Last Day (Z. A.-F. Muhammad & Najati, 2005). This type is classified as the type with good fortune (*mufadh*) for having received guidance. This point is an example of a sub-attribute related to aqeedah issues.

Infidel Type. Namely, those who deny the things that are believed in as believers. This type is described as a misguided type because his heart, hearing, and vision are locked in the matter of truth. The disbeliever type is also labeled as the believer type, but in the disbeliever type, the traits attached to them are the opposite of the trait found in the believer type (Z. A.-F. Muhammad & Najati, 2005).

Hypocritical Type. Hypocrites are a group of people who have weak personalities, doubt, and do not have a firm stance in matters of faith. The Qur'an describes where they are at the bottom and will be exposed to painful punishment.

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ۖ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا

"Verily the hypocrites are (placed) at the lowest level of hell, and you will never find a helper for them"
(Surat an-Nisa/4: 145).

The description of the hypocritical personality presented by the Qur'an is comprehensive, vivid, and true to the particular human pattern found in all societies.

Personality Structure in the Qur'an

The Qur'an and Hadith also provide clarity on the Personality Structure. The personality structure referred to here is the aspects or elements contained in human beings due to which their personality is formed. The selection of this aspect follows the pattern suggested by Khayr al-Din al-Zarkali. According to al-Zarkali, the study of the human self can be seen from three angles, namely: first, the body (physical). What and how are organisms and their unique properties? The second is the soul (psychic). What and how are its unique properties and traits? Third, body and soul (psychophysical). In the form of morals, actions, and so on (Mujib, 1999).

These three conditions in Islamic terminology are better known as al-jasad, al-ruh, and al-nafs. The body is the biological or physical aspect of humans, the spirit is the psychological or psychological aspect of humans, while al-nafs is the psychophysical aspect of humans which is a synergy between the body and spirit.

Mass Structure. Mass is an aspect of the human self that consists of the structure of a physical organism. The human physical organism is more perfect than the physical organism of other creatures. In this aspect, the process of human creation has similarities with animals or plants. Humans are biotic creatures whose material formation elements are proportional between the four elements, so humans are called the best creatures in creation.

Spirit Structure. The essential uniqueness of Islamic personality psychology with other personality psychologies is the issue of the structure of the spirit. Because of the spirit, the entire structure of the human personality in Islam is unique. The spirit is the substance (*jawhar*) of human psychology which is the essence of his existence, both in this world and in the hereafter. This is different from western personality psychology which only translates spirit with accidental spirit (*aradh*). As an essential substance, the spirit needs the body for self-actualization, not the other way around. The spirit is the differentiator between human existence and other creatures.

The structure of nafs. Philosophers of the soul focus their attention on the mind so that the concept of division of the soul only includes cognition and conation. Meanwhile, the psychic-tasawufi experts focus their attention on taste (*dzawiq*), so the concept of dividing the soul only includes emotional power and conation power. Meanwhile, philosophical-tasawufi psychologists reveal the three forces contained in the human soul, namely cognition, conation, and emotion.

This last opinion is more relevant for psychological discourse, although it is necessary to modify some of the terms without changing their essence. Thus, the division of the human nafsani is (1) the power of the heart related to emotion (taste) which is related to affective aspects; (2) the Intellectual power related to cognition (creativity, cognitive) which is related to cognitive aspects; (3) The power of lust related to a kinase (*karva*) which is related to psychomotor aspects (Rasyidi, 2012).

Personality Elements

Psychologists in analyzing the human personality argue that there are three elements of personality in humans, namely the Id is the source of all instincts or passions. Everything is different in the subconscious. Its goal is physical satisfaction. So the principle for him is a pleasure. It does not recognize values, especially moral values, therefore it is called immoral.

Then there is the ego/reason that makes all the forces that come from the Id and superego be analyzed, considered, and then eliminated or acted upon. It is the one who controls so that one's personal balance remains. So here one is aware of the desires of the Id or superego. As a controller, it is unable to notice and take into account the reality of the outside world.

Next, there is the superego which is the source of all values, including moral values. Here too, like the Id, it resides in the subconscious. It is just that it is more directed towards the principle of spiritual perfection, therefore it is ideal.

In a person with a healthy personality, the three personality systems work in harmony. If there is a contradiction due to the impulse of the Id or Superego, while the Ego is unable to overcome it, one's self-balance will be lost, and abnormal symptoms will be born there.

The Id, ego, and superego each have a driving force called Cathexis. The ego and Superego also have a restraining force called anti-cathexis. These forces can also be referred to as "will". It is the will that first causes a disturbance in personal equilibrium, which manifests itself in the form of conflict.

Personality Dynamics

Understanding human personality does not only focus on the physical structure but must also include the structure of the spirit. Furthermore, the concepts developed from psychology are generally metaphysical, transcendental, and spiritual. The spirit is said to be the abode of spirituality (*fitriah*) that leads to something transcendent to represent the attributes of God with sublime potential that is inner through the process of actualization driven by divine mandate or emanation. This is what motivates human behavior. Islamic personality dynamics include three things, namely physical, spiritual, and spiritual personality dynamics.

Physical Dynamics. The physical structure is a biological aspect of the human personality structure. This aspect was not created to form its own behavior, but rather as a place or shelter for the structure of the spirit. The physical structure will not be able to form an outward behavior, let alone an inner behavior. The physical structure has the power or energy that develops its physical processes.

This energy is usually called life force. Although life force is abstract, it is not yet capable of driving behavior. A behavior can be realized if the physical structure has been occupied by the spirit structure. This process occurs in humans when they are four old months old in the womb. At this time, humans have a nafsani structure. Because of the nature of this physical structure, it is unable to exist by itself.

Spiritual Dynamics. The spiritual structure is the psychological aspect of the human personality structure. It is created from the unseen commands of Allah and was created to be the substance essence of the human personality. It exists not only in the immaterial realm but also in the material realm (after merging with the physical) so that it is first and more eternal in its existence. From the physical structure. It is pure in nature and pursues spiritual dimensions. Its self and solitude are able to exist even in the immaterial realm. A "Spiritual" behavior can be realized by the solitude of the spiritual structure. Behavior becomes actual when the physical structure becomes one with the spiritual structure.

Nafsani Dynamics. The nafsani structure is the psychophysical structure of the human personality. This structure was created to actualize all the plans and agreements of Allah SWT, to humans in the spirit realm. The actualization is in the form of behavior or personality. The nafsani structure is not the same as the soul structure as understood in Western psychology. It is an integral blend of the physical structure and spiritual structure. Psychic activity without physical is something unseen, while physical activity without psychics is a machine or robot. The human personality structured from the nafsani is unlike the deterministically programmed personalities of angels and animals. It is capable of change and can organize its own life drama.

Definition of Believe

The definition of the word believer comes from Arabic. The word believer is etymologically or linguistically an *isim fa'il* sentence from *tarifan* (morphology or word change) *āmana-yu'minu-īmanan* which means to believe (Munawwir, 1997). The next literature, namely according to (Manzur & Muhammad, 2008) suggests that in the early days of Islamic history and civilization the word believer was *Isim Fā'il* from the word *āmana* which means justify the opposite of the word *każaba* which means lying, namely people who justify the teachings brought Prophet Muhammad SAW.

Meanwhile, in terms of terminology, the Qur'an linguists (Al-Asyfhāni, 2015) provide an explanation that the word believer means *tadiq bil Janān, wa qoulun bil oral, wa amalun bil arkānin* other literature mentioned with *taq bil qalbi, wa qoulun bil lisān, wa 'amalun bil jawārii*, namely justify in the heart to speak with words and to act with the limbs.

The hadith of the Prophet also mentioned that faith has six pillars that must be fulfilled. The six pillars of faith are believing in Allah, angels, revealed books, prophets and messengers, the last day, Allah's *qada*, and *qadar*. as stated in the book *Hadith ai Muslim*. The meaning mentioned above is the meaning of the word faith in general, while the meaning of believers is people who believe, specifically explained in Qur'an more broadly as in QS. al-Baqarah (2): 212 regarding the sustenance received by believers compared to non-believers, in QS. al-Anfāl (8): 2-4 and QS. Al-Fath (48): 4 explains that the faith of the believers has the potential to increase for several reasons, and many more are explained by the verses of the Qur'an about believers.

Believers in the Qur'an. The believer inside says Al-Qur'an repeated many times as a substantial study and requires more attention. The increasing number of words mentioned in the Qur'an shows the importance of the meaning contained in it. According to (Bāqī, 1998) in the dictionary *al-Mu'jam al-Mufahras li alfāz al-Qurān al-karīm* the word believer the derivation is 74 times. From this, the author analyzes that there are two editorial verses that specifically indicate true believers, namely by mentioning lafaz *al-mu'minūn aqqa* (actually the believers or true believers), namely in the QS. al-Anfāl (8): 4 and 74.

The word *al-mu'minūna aqqa* is very unique compared to other definitions of believers in the Islamic Qur'an because the words of believers are *afkan*(backed up) with the sentence *aqqa*, so it means the definition of a true believer, in the study of 'ulum al-Qur'an something that is easy *af* has a more specific meaning (Shihab, 2013). According to that a person is said to be a true believer if he has tried his best in everything then followed by an attitude of *tawakkal*, thus a true believer is a person who has the spirit of piety and good deeds.

Understanding Verses About the Personality of Believer in the Perspective of Interpretation Jalalain

The Qur'an provides a broad view of the believer. All the verses that show the virtues of the believer are numerous. This shows that one's model of faith cannot be ignorant, and differences are a necessity. But in its mention, the Qur'an emphasizes the faith side through consistency on two typological axes, namely individual faith (*kha*) and social faith (*'ām*). This is often found in connection with the word *āmanū* (believers) which is almost always followed by the word *wa 'amilū al-aliat* (do good).

Lafaz believers are also mentioned with the editor in addition to those listed above, this further enriches the insight of the understanding of believers broadly, such as the word believer followed by the command to pray, the practice of *zakat*, and an appeal to donate their property.

For more details, the author describes the verses of the Qur'an that talk about the personality of the believers and their interpretation in the book of Tafsir Jalalain. QS. Al-Anfāl (8): 2-4:

تَمَّا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

2) Verily, those who believe are those whose hearts tremble at the mention of Allah's name, and when His verses are recited to them, their faith increases (stronger), and only in God do they put their trust, 3) (Namely) those who pray and spend part of the sustenance We have given them. 4). They are the ones who truly believe. They will get a (high) degree with their Lord and forgiveness and noble sustenance

The definition of a believer's personality is explained in Jalalain's interpretation, that a person can be said to be a believer if his faith has been perfect by remembering Allah SWT as a barometer of life behavior. According to (Al-Mahalli, Jalaluddin & al-Suyuti, 2017) that indeed a believer is one whose faith has been perfected, namely when he remembers Allah SWT. At His threat, his heart will tremble and fear, and when the verses of the Qur'an are read, his faith will increase because it confirms the contents of the Qur'an, and only to Allah the believer put his hope in surrender, namely by believing in Allah and not other than Allah, the believers are also those a person who establish prayer by attending prayer with the rights of prayer, and some of the believer's property is given in charity in order to obey Allah.

The Qur'an explanation of the nature of the believers above can be said to be quite comprehensive. In the explanation of the verse, there are characteristics of the believers which includes individual and social aspects. From the individual aspect, it is stated that a believer is a person who always vibrates when reminded of Allah, then when the verse the Qur'an is recited it will have an impact on faith, not only heard but also practiced, through the implementation of prayer and paying zakat. Such a person is actually a believer or believer because he can position faith from the spiritual and physical side.

Looking at some of the characteristics listed in the QS. Al-Anfāl (8): 2-4, *Imam al-Suyuti's* interpretation is quite comprehensive. The nature of the believers has three interrelated axis foundations, namely soul, body, and concern for others. The nature of the believers related to the soul has an awareness that faith sometimes increases and decreases, therefore by always drawing closer to Allah through dhikr and reading the Qur'an properly and correctly and deepening its meaning will be able to always maintain faith, at least to remain stable, not experiencing a deficit or reduction, because the heart comes from the word *qalaba* which means back and forth or unstable (Al-Mahalli, Jalaluddin & al-Suyuti, 2017). That is important of the heart is adorned with knowledge and dhikr, because according to (I. M. al-G. Muhammad, 1997) quoting his teacher, Ibn al-Mubarak, he said that one of the reasons for the causes of the death of the heart is not demanding knowledge and dhikr.

The nature of the believer related to the body is prayer. Imam al-Suyuti explained that prayer must be *ya'tūna biḥuqūqihā* (putting the right to prayer), namely by performing the prayer according to the time, paying attention to the conditions of the pillars and the manners of prayer. Imam al-Suyuti indicated that people who perform prayers accompanied by their rights will form the right character. Without realizing it, by performing the five daily prayers in an orderly manner, a person is actually honed in discipline, responsibility, and prioritizing the obligations that must be carried out (Al-Mahalli, Jalaluddin & al-Suyuti, 2017).

The trait of believers related to mutual care is zakat. Zakat is a symbol of social concern by eradicating the problem of poverty. There is an effort in the Qur'an to narrow the social caste gap, which is caused by capitalism, and the accumulation of wealth. One of the things that must be done for people who have a family is to provide for their families and provide other obligations to people in need with zakat, or if it is not obligatory to pay zakat, it is still recommended to give alms (Al-Mahalli, Jalaluddin & al-Suyuti, 2017) QS. Al-Anfāl (8): 74:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“And those who believed and emigrated and fought in the cause of Allah, and who give shelter and aid (to emigrants), they are the true believers. They have forgiveness and noble sustenance (favours)” (Surah Al-Anfal: 74).

In the study of the historicity of the revelation of the verse (history) or *asbābun nuzūl*, the verse was revealed when the Prophet Muhammad migrated to Medina (Chirzin, 2020). The word believer in the context of the verse has a close relationship with the *Muhājirin* who came to migrate to Medina with sincerity and the *An. ar* who welcomed the prophet's entourage and the *Muhājirin* with pleasure. In this case, the nuances of faith in a social context are very thick. How extraordinary the *Muhājirin* who came from Mecca left their home, residence, property, and family, by following the Prophet Muhammad, as did the *An. ar* who was persistent and bravely and faithfully served all the needs of the Prophet Muhammad and his followers like his own siblings.

Talking about the interpretation of this verse in Jalālain's interpretation there are characteristics that are very strong in shaping the personality of believers (Chirzin, 2020) First, *hājarū* a believer must perform *hijrah*, in the context of the prophet the meaning of *hijrah* is defined as leaving. This is because the Prophet's migration was interpreted as moving, leaving, from Mecca to Medina as an act of revolution (Manzur & Muhammad, 2008). It can also be interpreted as always striving towards goodness. Second, *jāhadu* (sincerity of heart, mind, and soul) namely serious about holding fast in the way of Allah by following the prophet Muhammad in spreading the teachings of Islam. Third, *wanaarū* (help each other), the meaning of this verse is the *Anar* which is in Medina. If drawn in the present context, helping is one of the polite Islamic propaganda, from these three characteristics, is the main component to make a believer rise to the level of being a believer. QS. Al-Mu'minūn (23): 1-11:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۚ أُولَئِكَ هُمُ الْوَارِثُونَ ۚ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

“Truly lucky are those who believe, (i.e.) those who are devout in their prayers, and those who abstain from useless (actions and words), and those who pay zakat, and those who guard their private parts, except their wives or slaves they have; then verily they are blameless. But whoever seeks behind it (adultery, etc.), then are the ones who transgress. And (really lucky) those who keep their mandates and promises, and those who keep their prayers. They are the ones who will inherit, (ie) who will inherit (heaven) Paradise. They will abide in it” (Surah Al-Mu'minun: 1-11).

The global understanding of the believer can be understood from this verse as balance in carrying out worship. It is appropriate for a believer to have a balance between worldly affairs and the hereafter. This can at least be seen in the dimension of individual worship, such as praying solemnly, keeping aurat, or sexuality only in a legal way (only with wives or slaves in early Islam), as a believer is a person who always maintains his obligations. In addition, social dimensions such as not doing useless things by always adorning oneself with user behavior, paying zakat, and interacting well by keeping promises and responsibilities. From the verse above, there are at least six personal important personal points to becoming a believer. The *imtaq* program can be seen from the habits carried out by students such as: *dhikr*, *dhuha* prayer, recitation of Yasin letters, and memorization of the Qur'an (from a religious point of view), winning several points of

competition (in terms of achievement), arrived on time (discipline aspect) as well as in terms of morals (Fitriani & Saumi, 2018).

Imam Jalaluddin al-Suyuti in this verse interprets that true believers have good luck in this world and in the hereafter, this can be seen as follows “The letter Qad means affirmation, believers are very lucky”. According to Imam Jalaluddin al-Suyuti, believers can be lucky if they occupy six characteristics. First, a believer is one who prays solemnly by humbling himself before Allah. Second, a believer is one who stays away from useless actions such as words, deeds, and so on. Third, believers are the one who pays zakat by fulfilling it. Fourth, a believer is one who guards his private parts (sexuality) against forbidden things, except for his wife or owned slave (concubine) which is no problem (in the era of slaves). If one seeks sexual satisfaction other than with one’s wife and slaves (concubine), such as masturbation, then one has crossed the line by doing things that are not lawful. Fifth, a believer is one who keeps his promises and is responsible both individually and collectively for his relationships with fellow human beings such as mu’amalah. Sixth, a believer is one who always keeps the five daily prayers (Al-Mahalli, Jalaluddin & al-Suyuti, 2017).

CONCLUSION

Based on the explanation above, it can be concluded that every personality typology in Islam has its own innate characteristics, including the personality of the believer. Many verses explain this typology. Based on several verses of the Qur’an, it can be found that the characteristics of the believer’s personality are gentle; Controlled; Obedient (worship); Concerned; Generous and wise; Faithful; not killing; abstaining from adultery; Honest (not testifying falsely); Maintain honor.

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