

## Islamic Personality in Contemporary Society: Interpretative Phenomenological Analysis

### Kepribadian Islam dalam Masyarakat Kontemporer: Analisis Fenomenologis Interpretatif

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#### Abstract

Kepribadian Islam dapat dipahami sebagai suatu konstruksi psikologis dan spiritual yang berkembang melalui internalisasi nilai, refleksi diri, dan pengalaman hidup; namun, bagaimana individu membangun dan memaknainya dalam kehidupan sehari-hari masih belum banyak dieksplorasi dari perspektif subjektif. Penelitian ini bertujuan untuk mengkaji proses konstruksi, internalisasi, dan pemaknaan kepribadian Islam serta perannya dalam membentuk identitas moral, regulasi diri, dan orientasi hidup. Pendekatan kualitatif dengan menggunakan Interpretative Phenomenological Analysis (IPA) digunakan untuk menangkap pengalaman subjektif secara mendalam. Sebanyak 10 partisipan dipilih secara purposive berdasarkan keterlibatan aktif mereka dalam praktik keagamaan dan kesadaran reflektif. Data dikumpulkan melalui wawancara mendalam semi-terstruktur dan dianalisis secara sistematis melalui proses pengodean, identifikasi tema-tema yang muncul, serta pengembangan tema-tema utama. Hasil penelitian menunjukkan bahwa kepribadian Islam berkembang sebagai proses dinamis yang melibatkan internalisasi nilai moral dan spiritual, integrasi antara keyakinan dan perilaku, penguatan regulasi diri, konstruksi makna eksistensial, serta peningkatan ketahanan psikologis dan stabilitas emosional. Selain itu, kepribadian Islam juga berfungsi sebagai kerangka identitas yang memberikan arah, koherensi, dan konsistensi dalam menghadapi tantangan kehidupan kontemporer. Temuan ini menegaskan perannya dalam mendukung perkembangan identitas, kesejahteraan psikologis, dan integritas moral, sekaligus menawarkan dasar konseptual bagi intervensi yang terintegrasi secara spiritual, pendidikan karakter, dan pendekatan konseling berbasis nilai.

**Kata Kunci:** kepribadian islam, identitas, spiritualitas, internalisasi, transformasi

#### Abstract

Islamic personality can be understood as a psychological and spiritual construct that develops through value internalization, self-reflection, and lived experience; however, how individuals construct and interpret it in everyday life remains insufficiently explored from a subjective perspective. This study aims to examine the processes of construction, internalization, and meaning-making of Islamic personality and its role in shaping moral identity, self-regulation, and life orientation. A qualitative approach using Interpretative Phenomenological Analysis (IPA) was employed to capture in-depth subjective experiences. A total of 10 participants were selected purposively based on their active engagement in religious practice and reflective awareness. Data were collected through semi-structured in-depth interviews and analyzed systematically through coding, identification of emergent themes, and development of superordinate themes. The findings reveal that Islamic personality develops as a dynamic process involving the internalization of moral and spiritual values, integration of belief and behavior, strengthening of self-regulation, construction of existential meaning, and enhancement of psychological resilience and emotional stability. It also functions as an identity framework that provides direction, coherence, and consistency in navigating contemporary life challenges. These findings highlight its role in supporting identity development, psychological well-being, and moral integrity, while offering a conceptual basis for spiritually integrated interventions, character education, and value-based counseling approaches.

**Keywords :** islamic personality, identity, spirituality, internalization, transformation

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## INTRODUCTION

Contemporary society is characterized by rapid social, cultural, and technological transformations that significantly influence how individuals construct identity, meaning systems, and personality structures (Solomon, 2015). Within Muslim communities, Islamic personality is not simply an inherited set of religious values but a dynamic process shaped by interactions among spiritual beliefs, social expectations, and lived experiences (Worrall et al., 2015). Globalization, urbanization, and digital connectivity have increasingly reshaped how individuals relate to religious identity, often creating tensions between traditional religious frameworks and modern secular influences (Mandler, 2016). It encompasses not only observable religious practices but also internalized values, moral orientations, and existential interpretations that guide behavior and decision-making in everyday life (Ali, 2016).

These dynamics require Muslims to continuously reinterpret religious teachings in ways that remain meaningful within contemporary social realities such as professional demands, social mobility, and technological immersion (Huda et al., 2016). Consequently, Islamic personality can be understood as a multidimensional construct that reflects both internal spiritual commitments and external sociocultural negotiations (Edwards, 2016). The relevance of studying Islamic personality is further supported by demographic and social trends. Islam is one of the fastest-growing religions globally, with approximately 1.9 billion adherents, representing nearly one-quarter of the world's population (El-Azhari, 2016). This rapid growth highlights the importance of understanding how Islamic identity and personality develop across diverse sociocultural contexts (Hashim & Jemali, 2017). Empirical research has also shown that religious identity plays an important role in shaping psychological well-being, moral reasoning, and behavioral regulation (Ahmed et al., 2017).

Islamic teachings emphasize moral refinement, spiritual awareness, and ethical conduct often conceptualized through the principle of *hushn al-akhlaq* as essential components of personal development (Jalali, 2018). These values may contribute to resilience, emotional stability, and a stronger sense of purpose among individuals who internalize them (Busari et al., 2019). Despite increasing scholarly attention to Islamic identity and religiosity, significant gaps remain in understanding the subjective and lived experience of Islamic personality. Much of the existing research relies on quantitative approaches that measure religiosity through standardized scales and predefined constructs (Mustapha & Razak, 2019). While such approaches provide valuable statistical insights, they often overlook the interpretive processes through which individuals understand and embody Islamic values in everyday (Ismail et al., 2019).

In addition, many studies emphasize institutional contexts such as education, family structures, or religious organizations, rather than focusing on the internal psychological and existential processes through which Islamic identity is formed (Kooria, 2020). As a result, the

experiential dimension of Islamic personality how individuals interpret their spiritual experiences, moral struggles, and identity negotiations remains underexplored (Farida & Kasdi, 2021). Another limitation in the literature is the tendency to conceptualize Islamic personality primarily from theological or philosophical perspectives rather than through empirical psychological investigation. Classical Islamic scholars such as Al-Farabi emphasized the integration of intellectual, moral, and spiritual dimensions in personality development (Tabei & Zarean, 2021). However, relatively little research examines how these concepts are experienced and interpreted by individuals in contemporary contexts (M. Malik, 2022). This gap highlights the need for research that bridges classical Islamic thought with modern psychological experience, particularly through methodologies capable of exploring subjective meaning and lived experience.

To address these limitations, qualitative approaches that prioritize depth and interpretation are needed. Interpretative Phenomenological Analysis (IPA) offers a methodological framework that focuses on how individuals interpret and make sense of their lived experiences (Martín Martín et al., 2022). Through this approach, Islamic personality can be explored not merely as a measurable trait but as a lived and evolving phenomenon shaped by personal reflection, spiritual engagement, and social interaction (Azizi Bondarabady, 2022). The novelty of this study lies in its application of Interpretative Phenomenological Analysis to explore Islamic personality as a lived and interpretive experience in contemporary society (B. A. Malik, 2022). By focusing on participants' subjective interpretations of their religious identity, this research moves beyond quantitative measurement and provides deeper insights into the psychological and existential dimensions of Islamic personality (Hassan & Ara, 2022).

The study positions Islamic personality not as a fixed set of traits but as a dynamic process that evolves through ongoing interaction between personal experience and sociocultural context (Timol, 2023). This research is particularly relevant in the context of contemporary identity challenges faced by many Muslims. Rapid social change, globalization, and digitalization have intensified questions surrounding identity integration and meaning-making (Mahamid, 2023). Ultimately, this study aims to contribute to the development of a more nuanced and empirically grounded understanding of Islamic personality while supporting the advancement of culturally relevant psychological knowledge within the field of Islamic psychology.

## RESEARCH METHODS

This study employed a qualitative research design using Interpretative Phenomenological Analysis (IPA) to explore how Muslim individuals construct and interpret Islamic personality through their lived experiences in contemporary society. The participants consisted of 10 Muslim adults who actively practice their religious beliefs and engage in ongoing reflection on their spiritual development

and identity formation. Participants were selected using purposive sampling to ensure that each individual possessed rich and meaningful experiences related to the internalization of Islamic values in everyday life, prioritizing depth of insight over representativeness. Demographically, participants ranged in age from 20 to 40 years, representing early to middle adulthood, with a balanced composition of male and female participants. Their educational backgrounds varied from undergraduate to postgraduate levels, and their professional roles included students, educators, and other professionals, reflecting diverse contemporary social contexts. All participants resided in urban areas in Indonesia and were actively involved in religious activities such as study circles, community-based religious engagement, or regular worship practices, providing a relevant experiential foundation for the study.

**Table 1. Subject Demographics**

Participant Code	Age	Gender	Educational Background	Occupation
P1	22	Male	Undergraduate Student	University Student
P2	24	Female	Undergraduate Student	University Student
P3	27	Male	Bachelor's Degree	Teacher
P4	29	Female	Master's Degree	Lecturer
P5	31	Male	Bachelor's Degree	Entrepreneur
P6	33	Female	Master's Degree	Counselor
P7	35	Male	Bachelor's Degree	Private Employee
P8	37	Female	Postgraduate Degree	Educator
P9	39	Male	Master's Degree	Researcher
P10	40	Female	Bachelor's Degree	Professional Worker

Data were collected through in-depth semi-structured interviews, allowing participants to describe their personal experiences, reflections, and interpretations regarding Islamic values, identity, and moral development. Each interview was conducted individually and guided by open-ended questions designed to encourage participants to elaborate on how they integrate Islamic teachings into their personal, social, and psychological lives. The interviews were audio-recorded and transcribed verbatim to ensure accuracy and rigor in the analysis process.

The data analysis followed the procedures of Interpretative Phenomenological Analysis, involving several systematic stages including repeated reading of transcripts to achieve immersion, identification of significant statements, development of initial codes, and the construction of emergent themes reflecting participants' interpretations of their lived experiences. These themes were further synthesized into superordinate themes to

understand how individuals make sense of their spiritual awareness, identity negotiation, and moral development within the framework of Islamic personality.

To enhance methodological rigor, the study applied reflexive interpretation and maintained analytical transparency throughout the research process. These procedures ensured the credibility, consistency, and trustworthiness of the findings. Through this approach, the study provides a deeper and more holistic understanding of Islamic personality as a dynamic and evolving process shaped by individual experiences, spiritual reflection, and sociocultural context.

## RESEARCH RESULTS AND DISCUSSION

### Islamic Personality as a Foundation of Moral and Spiritual Identity

Islamic personality emerges as a fundamental foundation in shaping the moral and spiritual identity of Muslim individuals (Elshaarawy, 2024). The findings of this study indicate that Islamic personality is not merely understood as a set of normative religious behaviors, but rather as a deeply internalized system of values that influences how individuals perceive themselves and interpret the world around them (Meerasahib, 2024). This internalized value system serves as a central framework that guides personal conduct, ethical judgment, and existential orientation. It reflects a comprehensive integration of belief, spirituality, and moral awareness that transcends external compliance and becomes part of the individual's inner psychological structure (Solomon, 2024).

*"For me, Islamic personality is not only about worship rituals. It becomes the basis of how I think, speak, and treat other people. I feel incomplete if my actions are not aligned with Islamic values."* (P3)

*"Islamic values help me evaluate myself continuously. When I make mistakes, I reflect on whether my actions are consistent with my faith."* (P7)

*"Faith gives me direction in life, but prayer and self-reflection help me maintain that direction consistently."* (P1)

Islamic personality is experienced by individuals as a core component of their identity, shaping not only what they do but also how they think, feel, and understand their purpose in life (Gillani & Khan, 2025). Participants describe Islamic personality as an internal compass that provides clarity in distinguishing right from wrong and supports consistent moral decision-making (Ezzerouali et al., 2025). This internal compass is not imposed externally but gradually develops through personal engagement with religious teachings, reflection on life experiences, and conscious efforts to align one's actions with spiritual values. As a result, Islamic personality becomes inseparable from the individual's sense of self (Baizhuma et al., 2025).

The findings also reveal that Islamic personality involves the integration of aqidah (faith), akhlak (moral

character), and spiritual practices, forming a unified structure of moral and spiritual consciousness. Aqidah provides the cognitive and theological foundation, shaping individuals' beliefs about existence, purpose, and accountability (Sulhan et al., 2025). Akhlak represents the behavioral manifestation of these beliefs, expressed through ethical conduct and interpersonal relationships. Spiritual practices such as prayer, remembrance, and reflection serve as mechanisms that reinforce and sustain this integration. Together, these dimensions create a holistic personality structure grounded in spiritual awareness (Hengpiya et al., 2025).

This integration contributes to the development of self-awareness that is oriented toward transcendental values (Karim et al., 2025). Individuals perceive themselves not solely as autonomous beings but as morally responsible agents accountable to a higher spiritual authority. This awareness influences how individuals evaluate their actions, regulate their emotions, and navigate social interactions (Rohmadani & Achadi, 2026). It encourages self-regulation, moral discipline, and a continuous effort toward self-improvement. Consequently, Islamic personality becomes a source of internal coherence and moral consistency ("Interpersonal Attraction and Agreement: A Study of Marriage Partners," 1966).

The development of Islamic personality does not occur instantly but unfolds gradually over time. Participants describe it as a lifelong process shaped by personal experiences, challenges, and reflections. Life events, including moments of difficulty, uncertainty, or personal growth, often serve as catalysts for deeper spiritual reflection. These experiences encourage individuals to reassess their priorities and strengthen their commitment to Islamic values. Through this ongoing process, Islamic personality evolves and matures.

Personal reflection plays a crucial role in this developmental process. Individuals engage in self-evaluation, examining their thoughts, intentions, and behaviors in relation to their spiritual beliefs (Tolor & Claude, 1975). This reflective process allows individuals to identify inconsistencies between their values and actions and motivates efforts toward personal transformation. Reflection also enhances self-awareness and fosters a deeper connection between the individual's internal psychological state and their spiritual identity (Solomon, 2015).

Social interaction also contributes significantly to the formation of Islamic personality. Individuals learn and internalize religious values through relationships with family members, teachers, and religious communities (Mandler, 2016). These social environments provide models of behavior, moral guidance, and emotional support that reinforce Islamic values (Ali, 2016). Through observation and participation, individuals gradually incorporate these values into their personal identity (Huda et al., 2016).

From a phenomenological perspective, Islamic personality is understood as a lived and subjective experience (Edwards, 2016). Individuals do not simply follow religious practices mechanically; rather, they interpret and experience

these practices as meaningful aspects of their existence (El-Azhari, 2016). Religious practices become expressions of personal meaning, emotional connection, and spiritual awareness. This subjective experience transforms religious practices from external obligations into internally meaningful actions (Hashim & Jemali, 2017).

This lived experience contributes to the formation of existential meaning. Individuals describe Islamic personality as providing a sense of purpose, direction, and coherence in life (Ahmed et al., 2017). It helps them understand their role in the world and their relationship with others and with the divine. This sense of purpose enhances psychological stability and reduces existential uncertainty (Jalali, 2018).

Islamic personality also functions as an interpretative framework through which individuals understand life challenges (Busari et al., 2019). When facing difficulties, individuals rely on their spiritual beliefs to interpret these experiences in meaningful ways. This interpretative process helps individuals maintain hope, resilience, and emotional balance. It enables them to view challenges as opportunities for growth rather than as purely negative experiences (Mustapha & Razak, 2019).

Islamic personality contributes to emotional regulation and psychological well-being. Individuals report that their spiritual identity helps them manage stress, control negative emotions, and maintain inner peace (Ismail et al., 2019). Spiritual practices such as prayer and reflection provide emotional comfort and strengthen psychological resilience. This demonstrates the close relationship between spiritual identity and psychological stability (Kooria, 2020).

An Islamic personality also promotes moral responsibility and ethical awareness. Individuals feel accountable for their actions not only in social terms but also in spiritual terms (Farida & Kasdi, 2021). This sense of accountability encourages ethical behavior and discourages harmful actions. It fosters a strong moral conscience that guides behavior even in the absence of external supervision (Tabei & Zarean, 2021).

**Table 2. Theme of Islamic Personality as a Foundation**

Initial Codes	Subthemes	Main Theme
Self-evaluation through faith	Reflective self-awareness	Islamic Personality as a Foundation of Moral and Spiritual Identity
Moral guidance in daily behavior	Internal moral compass	Islamic Personality as a Foundation of Moral and Spiritual Identity
Prayer as emotional regulation	Spiritual coping mechanism	Islamic Personality as a Foundation of Moral and Spiritual Identity
Faith as life direction	Existential meaning-making	Islamic Personality as a Foundation of Moral and Spiritual Identity

The findings also highlight the role of Islamic personality in maintaining identity consistency in contemporary social contexts (M. Malik, 2022). In modern environments characterized by rapid social and cultural

change, Islamic personality provides a stable foundation for identity. It helps individuals maintain continuity and coherence in their values and beliefs despite external influences (Martín Martín et al., 2022).

Islamic personality supports the integration of spiritual, psychological, and existential dimensions of human experience (Azizi Bondarabady, 2022). Rather than functioning as a separate or isolated aspect of life, spirituality becomes fully integrated into the individual's sense of self.

This integration enhances overall well-being and promotes a balanced and meaningful life (B. A. Malik, 2022).

Islamic personality can be understood as a holistic and dynamic foundation of moral and spiritual identity. It shapes how individuals understand themselves, relate to others, and navigate the complexities of life (Hassan & Ara, 2022). Through internalization, reflection, and lived experience, Islamic personality becomes a central organizing structure that integrates belief, meaning, and identity into a coherent and enduring sense of self (Timol, 2023).

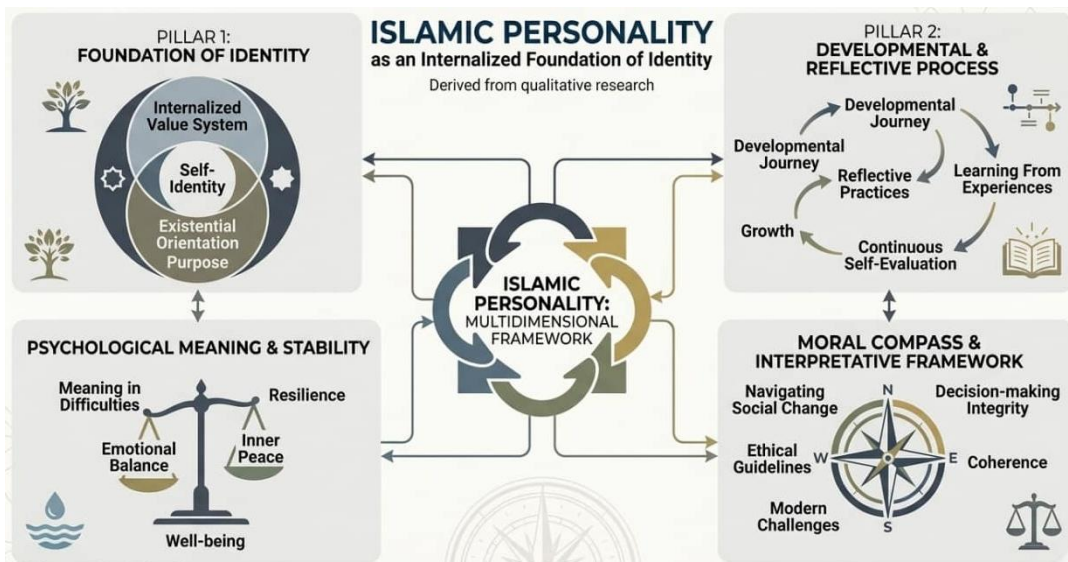


Figure 1. Superordinate Themes of Islamic Personality in the Formation of Moral, Spiritual, and Psychological Identity

### The Process of Internalization and Meaning-Making in Islamic Personality Development

The formation of Islamic personality represents a complex process of internalization that involves self-reflection, spiritual experience, and individual interpretation of Islamic teachings (Mahamid, 2023). The findings of this study indicate that Islamic personality is not formed solely through external instruction or formal religious education, but through an active internal process in which individuals consciously engage with and interpret religious values (Al Sultan & Al-Thahab, 2023). This internalization reflects a psychological and spiritual transformation in which religious teachings become personally meaningful and integrated into the individual's identity. Rather than functioning as external rules, Islamic values become part of the individual's internal belief system and guide their thoughts, emotions, and behavior (Bensala & Bin Ali, 2023).

Participants describe internalization as a gradual and reflective process that requires conscious effort and personal engagement (Bensala & Bin Ali, 2023). Individuals actively reflect on their beliefs, evaluate their actions, and assess whether their behavior aligns with Islamic principles (Sadvokassov & Zhumashev, 2023). This reflective process enables individuals to develop a deeper understanding of their spiritual responsibilities and strengthens their commitment to living in accordance with Islamic values.

Through reflection, individuals move beyond surface-level religious practice and develop a deeper sense of spiritual authenticity (Krona & Caskey, 2024).

The findings also reveal that meaning-making plays a central role in Islamic personality development. Individuals do not passively accept religious teachings; instead, they actively construct personal meaning from their spiritual experiences (Gokaru et al., 2024). They interpret religious teachings in relation to their personal struggles, life goals, and emotional experiences. This interpretative process allows individuals to connect religious values with their lived reality, making those values more relevant and meaningful. As a result, Islamic personality becomes a personally constructed and meaningful aspect of identity (Elshaarawy, 2024).

Self-awareness emerges as a key mechanism in the internalization process. Individuals become more aware of their inner thoughts, intentions, and emotional states in relation to their spiritual beliefs (Meerasahib, 2024). This increased self-awareness encourages individuals to regulate their behavior and strive for moral consistency (Solomon, 2024). It also fosters a deeper understanding of the relationship between personal actions and spiritual accountability. Through this process, individuals develop a stronger sense of responsibility toward their moral and spiritual development (Gillani & Khan, 2025).

Moral evaluation is another important component of internalization. Individuals continually evaluate their actions in light of their understanding of Islamic values (Ezzerouali et al., 2025). This evaluation process encourages individuals to correct their behavior, improve their character, and strengthen their moral integrity. It also reinforces the internalization of ethical principles, making them part of the individual's automatic response to life situations (Baizhuma et al., 2025). Over time, moral behavior becomes an expression of internalized values rather than external enforcement (Sulhan et al., 2025).

*When I experienced failure in life, I started understanding patience and trust in God in a deeper way. Before that, those concepts were only theories to me.” (P5)*

*“Difficult experiences changed the way I understand religion. I no longer see Islam only as obligations, but as guidance for dealing with life.” (P9)*

*“Prayer gives me emotional relief. Sometimes after praying, I feel more aware of myself and more connected spiritually.” (P2)*

*“When I recite dhikr or reflect quietly, I feel inner peace that reminds me of what truly matters in life.” (P7)*

The findings further indicate that internalization is closely connected to emotional and spiritual experiences. Spiritual practices such as prayer, reflection, and remembrance create emotional experiences that reinforce religious meaning (Hengpiya et al., 2025). These experiences foster feelings of peace, humility, and spiritual connection, which strengthen the individual's commitment to Islamic values. Emotional engagement makes religious teachings more personally meaningful and enhances their internalization (Karim et al., 2025).

Significant life experiences also play a crucial role in shaping Islamic personality. Participants describe personal challenges, crises, and moments of uncertainty as turning points that deepen their spiritual awareness (Rohmadani & Achadi, 2026). These experiences encourage individuals to reflect on their life purpose and seek spiritual guidance. Difficult life situations often lead to increased reliance on spiritual beliefs, which strengthens the internalization of Islamic values (Solomon, 2015).

Spiritual experiences serve as moments of transformation that reinforce personal identity (Worrall et al., 2015). Individuals report that experiences of spiritual closeness, emotional reflection, or personal realization contribute to a stronger sense of Islamic identity (Mandler, 2016). These experiences help individuals reconnect with their values and reaffirm their spiritual commitments. As a result, Islamic personality becomes more deeply rooted in personal experience (Huda et al., 2016).

Social interaction also influences the internalization process (Edwards, 2016). Relationships with family, teachers, and religious communities provide guidance, support, and role models for moral and spiritual development (El-Azhari, 2016). These social influences help individuals understand how Islamic values can be applied in real-life situations. Social environments reinforce internalization by providing consistent exposure to religious values and practices (Hashim & Jemali, 2017).

However, internalization remains a deeply personal and subjective process (Ahmed et al., 2017). Even when individuals are exposed to similar teachings, their interpretation and internalization may differ depending on their personal experiences and psychological state. This highlights the importance of subjective meaning-making in Islamic personality development (Jalali, 2018). Each individual constructs their Islamic identity through their unique experiences and reflections (Busari et al., 2019).

**Table 3. Theme of The Process of Internalization and Meaning-Making**

Main Theme	Subthemes	Initial Codes
The Process of Internalization and Meaning-Making in Islamic Personality Development	Reflective self-awareness	Reflecting on personal behavior, recognizing weaknesses, self-monitoring
The Process of Internalization and Meaning-Making in Islamic Personality Development	Personal meaning-making	Connecting faith with life experiences, interpreting spiritual struggles
The Process of Internalization and Meaning-Making in Islamic Personality Development	Spiritual-emotional integration	Prayer as emotional relief, inner peace through dhikr and reflection

From the perspective of Interpretative Phenomenological Analysis, Islamic personality development can be understood as an ongoing interpretative process (Mustapha & Razak, 2019). Individuals continuously interpret their experiences and integrate them into their spiritual identity (Ismail et al., 2019). This interpretative process allows individuals to make sense of their experiences and align them with their beliefs. It reflects the dynamic relationship between experience, interpretation, and identity (Kooria, 2020).

Islamic personality is therefore not a fixed or static trait but a dynamic and evolving psychological and spiritual structure (Farida & Kasdi, 2021). It develops over time through continuous reflection, learning, and personal growth. Individuals refine their understanding of Islamic values as they encounter new experiences and challenges (Tabei & Zarean, 2021). This ongoing development reflects the adaptive nature of Islamic personality.

The findings also highlight the role of intentionality in the internalization process. Individuals consciously strive to improve themselves and align their lives with Islamic principles (M. Malik, 2022). This intentional effort reflects personal agency and commitment to spiritual growth. Islamic personality development is not automatic but requires active participation and personal responsibility (Martín Martín et al., 2022).

Furthermore, internalization contributes to the integration of belief and behavior. As Islamic values become internalized, they influence not only what individuals believe but also how they act (Azizi Bondarabady, 2022). This

integration creates consistency between internal beliefs and external behavior. It strengthens the authenticity and stability of Islamic identity (B. A. Malik, 2022).

The internalization and meaning-making process reflects the formation of Islamic personality as a deeply personal, psychological, and spiritual construction (Hassan & Ara, 2022). It is shaped by reflection, experience, and interpretation, and continues to evolve throughout the individual's life. This process demonstrates that Islamic personality is not simply inherited or imposed, but actively constructed through ongoing engagement with spiritual meaning and lived experience (Timol, 2023).



Figure 2. IPA Themes of Islamic Personality Internalization and Meaning-Making

### The Role of Social, Cultural, and Educational Contexts in Shaping Islamic Personality

The development of Islamic personality cannot be separated from the social environment in which individuals live and interact (Mahamid, 2023). Social context provides the initial framework through which individuals are introduced to religious values, norms, and behavioral expectations (Al Sultan & Al-Thahab, 2023). From early childhood, individuals are exposed to religious practices, moral teachings, and symbolic meanings that gradually shape their understanding of what it means to be a Muslim. These early social experiences serve as the foundation upon which religious identity is constructed and reinforced over time. Through continuous exposure and participation, Islamic values become integrated into the individual's sense of self (Bensala & Bin Ali, 2023).

Family plays a particularly central role as the primary agent of religious socialization. Parents and close family members function not only as transmitters of religious knowledge but also as role models whose behaviors reflect lived expressions of Islamic values (Sadovokassov & Zhumashev, 2023). Observing daily practices such as prayer, ethical conduct, and expressions of faith allows individuals to internalize religious principles in concrete and meaningful ways (Krona & Caskey, 2024). This process occurs both consciously and unconsciously, as individuals absorb patterns of behavior and moral reasoning that become part of their

personal identity. The emotional bonds within the family further strengthen this internalization by associating religious values with feelings of safety, belonging, and trust (Gokaru et al., 2024).

Educational institutions play a crucial role in shaping Islamic personality. Schools, Islamic boarding schools, and religious learning environments provide structured opportunities for individuals to engage with religious teachings in systematic and reflective ways (Elshaarawy, 2024). These institutions offer not only formal knowledge but also moral guidance and spiritual discipline (Meerasahib, 2024). Through religious education, individuals learn to interpret Islamic teachings, reflect on their personal conduct, and develop a coherent moral framework. This structured learning environment supports the cognitive and ethical development necessary for the formation of a stable Islamic identity (Gillani & Khan, 2025; Solomon, 2024).

Educational settings also facilitate the integration of religious knowledge with personal experience. Students are encouraged to reflect on the relevance of Islamic teachings in their daily lives, allowing them to move beyond rote learning toward meaningful internalization. This reflective process fosters critical awareness and personal engagement with religious values (Huda et al., 2016). As individuals interpret religious teachings within the context of their own experiences, they develop a deeper sense of ownership over their beliefs. This contributes to the formation of an Islamic

personality that is not merely inherited but consciously constructed (Edwards, 2016).

Religious communities also serve as important spaces for identity formation and reinforcement. Participation in communal prayers, religious gatherings, and spiritual discussions allows individuals to experience a sense of collective belonging (Kalizta et al., 2026). These shared experiences create a social environment in which Islamic values are normalized and affirmed (Hashim & Jemali, 2017). Through interaction with others who share similar beliefs, individuals strengthen their commitment to religious principles and develop a sense of solidarity. This communal dimension reinforces the perception that Islamic identity is both a personal and social reality (Ahmed et al., 2017).

Social interaction within religious communities also provides opportunities for observational learning. Individuals observe how others navigate moral dilemmas, express faith, and integrate religious values into their daily lives (Jalali, 2018). These observations serve as practical examples that help individuals translate abstract religious teachings into concrete behaviors. Over time, these observed behaviors become internalized as part of the individual's own moral and spiritual framework. This process highlights the importance of social modeling in the development of Islamic personality (Busari et al., 2019).

*"Seeing my family pray together and discuss religious values made Islam feel natural and close to daily life."* (P1)

*"School and Islamic study environments taught me discipline and helped me understand the meaning behind religious practices."* (P6)

*"Religious education was important because it encouraged me to think critically about my behavior and beliefs."* (P8)

*"Being part of a religious community motivates me to maintain my values because I feel supported by people who share the same principles."* (P10)

Cultural context further shapes how Islamic personality is expressed and understood. Cultural traditions provide symbolic forms, rituals, and practices through which religious values are embodied (Mustapha & Razak, 2019). These cultural expressions make religious teachings more accessible and meaningful within specific social contexts (Ismail et al., 2019). Individuals learn to express their Islamic identity through culturally embedded practices that reflect both religious and social belonging. This integration of religion and culture contributes to the formation of a coherent and socially grounded identity (Kooria, 2020).

Culture influences how individuals interpret and prioritize religious values. Different cultural environments emphasize different aspects of religious life, shaping individual perceptions of what constitutes ideal Islamic conduct (Tabei & Zarean, 2021). This cultural variation

demonstrates that Islamic personality is not a uniform construct but a dynamic phenomenon shaped by contextual influences. Individuals actively interpret religious teachings within their cultural framework, resulting in diverse expressions of Islamic identity (Farida & Kasdi, 2021).

The broader social environment also plays a significant role in shaping religious identity. Social norms, peer relationships, and community expectations influence how individuals understand and express their Islamic personality. Positive social environments that support religious practice can strengthen individuals' commitment to Islamic values. Conversely, environments that challenge or contradict religious values may create internal tension and require individuals to actively negotiate their identity. This process highlights the dynamic interaction between individual agency and social influence.

Modern social conditions introduce additional complexity to the development of Islamic personality. Globalization, technological advancement, and exposure to diverse value systems create new challenges and opportunities for identity formation. Individuals are increasingly exposed to multiple perspectives that may align with or differ from their religious beliefs. This exposure requires individuals to actively reflect on their values and make conscious decisions about their identity. As a result, Islamic personality becomes a product of both tradition and personal reflection.

Educational and social institutions also provide spaces for dialogue and meaning-making. Through discussions, mentorship, and shared learning experiences, individuals are able to explore questions of faith, morality, and identity (Martín Martín et al., 2022). These interactions facilitate deeper understanding and encourage individuals to integrate religious values into their personal worldview. This dialogical process strengthens the internal coherence of Islamic personality by aligning belief, understanding, and practice (Azizi Bondarabady, 2022).

Emotional support within social and educational contexts also contributes significantly to religious identity formation. Supportive environments provide individuals with encouragement, guidance, and validation of their spiritual experiences. This emotional reinforcement strengthens individuals' confidence in their religious identity and promotes psychological well-being (Solomon, 2015). The presence of supportive relationships helps individuals maintain consistency in their values, even in the face of external challenges (Worrall et al., 2015).

**Table 4. Theme of The Role of Social, Cultural, and Educational Contexts**

Main Theme	Subthemes	Initial Codes
The Role of Social, Cultural, and Educational Contexts in Shaping Islamic Personality	Family religious and socialization	Learning Islamic values from parents, observing family religious practices
The Role of Social, Cultural, and Educational Contexts in Shaping Islamic Personality	Educational reinforcement of values	Religious discipline, reflective religious learning, moral education
The Role of Social, Cultural, and Educational Contexts in Shaping Islamic Personality	Community-based identity formation	Religious community support, collective worship, shared values

From a phenomenological perspective, the formation of Islamic personality is experienced as a relational

process. Individuals do not develop their identity in isolation but through continuous interaction with their social world (Mandler, 2016). These interactions provide opportunities for reflection, interpretation, and personal growth. Islamic personality emerges as a lived experience shaped by meaningful relationships and social engagement (Ali, 2016).

The interaction between individual agency and social structure highlights the active role of the individual in identity formation. While social and cultural contexts provide the framework, individuals actively interpret and internalize these influences (Huda et al., 2016). This interpretative process allows individuals to construct a personal understanding of Islamic identity that is authentic and meaningful. Islamic personality is therefore both socially shaped and personally constructed (Edwards, 2016).

The findings demonstrate that Islamic personality is the result of a dynamic interplay between social, cultural, and educational influences. These contexts provide the resources, meanings, and experiences necessary for identity formation (El-Azhari, 2016). Through continuous interaction, reflection, and internalization, individuals develop an Islamic personality that integrates spiritual values with personal and social reality. This process reflects the complex and evolving nature of religious identity as both a psychological and social phenomenon (Hashim & Jemali, 2017).



**Figure 3. IPA Themes of Social, Cultural, and Educational Influences on Islamic Personality**

**Islamic Personality as a Dynamic Process of Psychological and Spiritual Transformation**

Islamic personality emerges as a dynamic and continuous process of psychological and spiritual transformation rather than a fixed or static condition. The findings of this study indicate that individuals experience gradual and meaningful changes in how they perceive themselves, their values, and their purpose in life as part of their Islamic personality development (Ahmed et al., 2017). This transformation reflects a deepening awareness of the self in relation to spiritual principles and religious commitments. Individuals begin to view their lives through a

moral and spiritual lens, which influences their decisions, behaviors, and long-term aspirations. This process illustrates that Islamic personality is not merely an inherited identity but an evolving psychological and spiritual reality shaped through lived experience (Jalali, 2018).

One of the key aspects of this transformation is the development of heightened self-awareness. Individuals become more reflective about their thoughts, intentions, and actions, evaluating whether their behaviors align with Islamic values (Martín Martín et al., 2022). This reflective process encourages individuals to engage in ongoing self-assessment and moral evaluation. Through this internal dialogue,

individuals develop a stronger sense of personal responsibility and ethical consciousness. This increased awareness strengthens the connection between belief and behavior, allowing individuals to live more consistently with their spiritual values (M. Malik, 2022).

This transformation is often initiated or accelerated by significant life experiences. Personal challenges, emotional struggles, spiritual encounters, or critical life transitions frequently serve as catalysts for deeper reflection (Tabei & Zarean, 2021). These experiences prompt individuals to reconsider their priorities and re-evaluate the meaning and direction of their lives. In many cases, individuals report that moments of difficulty or uncertainty become turning points that strengthen their religious commitment and deepen their spiritual awareness. Such experiences function as transformative moments that reshape the individual's psychological and spiritual orientation (Farida & Kasdi, 2021).

The process of transformation also involves the strengthening of religious commitment. As individuals internalize Islamic values more deeply, their engagement with religious practices becomes more meaningful and intentional (Ismail et al., 2019). Religious activities such as prayer, reflection, and ethical conduct are no longer performed solely as obligations but as expressions of personal conviction and spiritual connection. This shift reflects a transition from external compliance to internal commitment, where religious values become integrated into the individual's core identity (Busari et al., 2019).

Islamic personality development contributes to the formation of moral maturity. Individuals develop a clearer understanding of ethical principles and become more intentional in their moral decision-making (Azizi Bondarabady, 2022). They become more sensitive to the consequences of their actions and more motivated to act in ways that reflect compassion, integrity, and responsibility. This moral development enhances their ability to navigate complex social and personal situations with wisdom and ethical clarity (B. A. Malik, 2022).

Psychological resilience also emerges as an important outcome of this transformative process. Islamic personality provides individuals with a framework for understanding and coping with life's challenges (Hassan & Ara, 2022). Spiritual beliefs offer a sense of hope, meaning, and trust in a higher purpose, which helps individuals endure difficulties with patience and perseverance. This resilience enables individuals to maintain emotional stability even in the face of adversity, reducing feelings of helplessness and existential uncertainty (Timol, 2023).

The integration of psychological and spiritual dimensions is central to this transformation. Islamic personality does not operate solely at the level of belief but influences emotional regulation, cognitive interpretation, and behavioral responses (Mahamid, 2023). Individuals learn to interpret life events within a spiritual framework, which provides meaning and coherence to their experiences. This integration supports psychological well-being by aligning

emotional experiences with spiritual understanding (Al Sultan & Al-Thahab, 2023).

Islamic personality transformation contributes to the development of emotional balance. Individuals report experiencing greater inner peace, emotional control, and stability as their spiritual awareness deepens (Bensala & Bin Ali, 2023). Religious values encourage patience, gratitude, and acceptance, which help individuals regulate negative emotions such as anxiety, anger, and despair. This emotional regulation strengthens overall psychological health and enhances personal well-being (Al Sultan & Al-Thahab, 2023; Bensala & Bin Ali, 2023).

This transformation also reshapes the individual's sense of purpose in life. Islamic personality provides a broader existential framework that helps individuals understand their role and responsibilities in the world (Sadvokassov & Zhumashev, 2023). Individuals begin to see their lives as part of a larger spiritual journey, guided by moral and religious principles. This sense of purpose enhances motivation, direction, and personal fulfillment (Krona & Caskey, 2024).

*"Personal struggles changed the way I see life. Difficult moments actually brought me closer to God and made me reflect more deeply." (P5)*

*"When I faced uncertainty in life, religion gave me direction and helped me understand what truly matters." (P9)*

*"Prayer used to feel like an obligation, but now it feels like a personal need and a source of emotional calmness." (P2)*

*"Religious practices become meaningful when they are connected with sincerity and personal awareness." (P8)*

From a phenomenological perspective, this transformation is experienced as a deeply personal and meaningful journey (Gokaru et al., 2024). Individuals do not simply adopt new behaviors but undergo a shift in how they experience themselves and their relationship with the world. Their identity becomes more integrated, coherent, and aligned with their spiritual values. This transformation reflects changes not only in behavior but also in perception, meaning, and self-understanding (Elshaarawy, 2024).

The process of transformation also involves ongoing reflection and continuous growth. Islamic personality is not achieved once and for all but develops throughout the individual's life (Meerasahib, 2024). Individuals continue to learn, reflect, and refine their understanding of themselves and their faith. This continuous development reflects the dynamic nature of Islamic personality as an evolving process rather than a final state (Solomon, 2024).

Social and environmental factors also support and reinforce this transformation. Supportive relationships, religious communities, and educational environments provide encouragement and guidance that facilitate spiritual



constructed, experienced, and sustained as a coherent and meaningful aspect of identity.

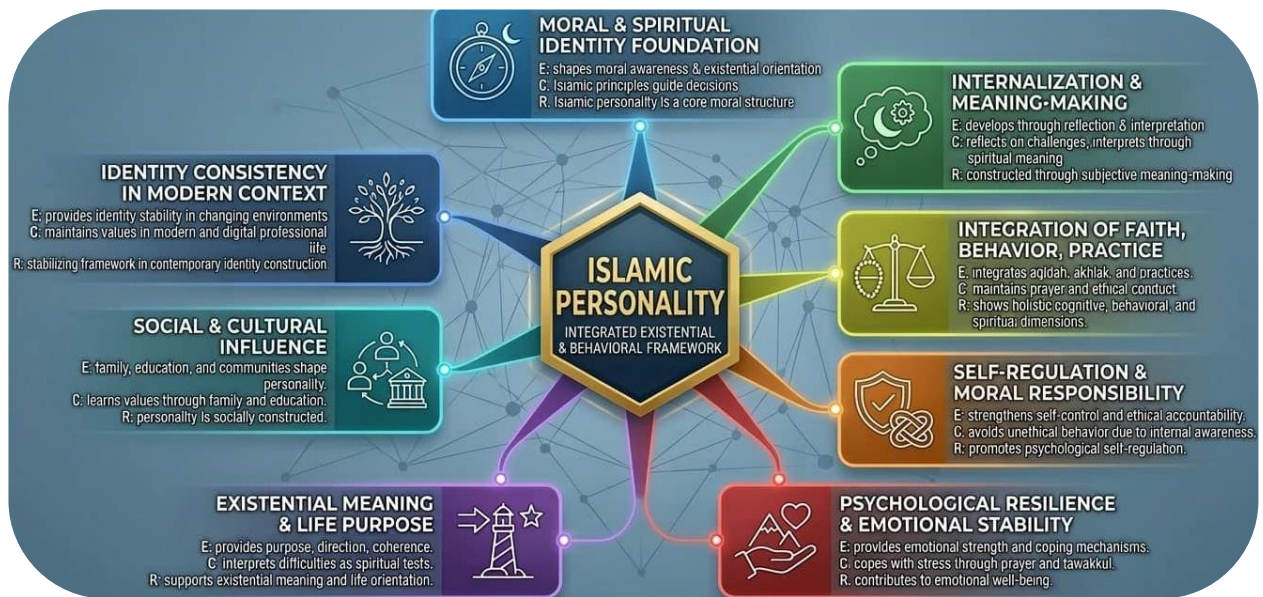


Figure 5. Key Themes in the Lived Experience and Construction of Islamic Personality

### CONCLUSION

Islamic personality is a dynamic, interpretative, and multidimensional psychological and spiritual construct, formed through the internalization of Islamic values, self-reflection, spiritual experiences, and interactions with social, cultural, and educational contexts. Islamic personality is not only reflected in external religious practices but also in internal meaning structures that shape moral identity, emotional regulation, and individuals' existential orientation, thereby serving as a foundation that supports psychological well-being, identity coherence, and resilience in facing modern life challenges. Bibliometric findings also show that research on Islamic personality has experienced significant growth in both publication volume and citation impact, highlighting its academic and practical relevance within contemporary psychology and Islamic psychology. Therefore, future research is recommended to employ longitudinal and multi-method approaches, including the integration of phenomenological and quantitative methods, to gain a deeper understanding of the developmental dynamics of Islamic personality across the lifespan and diverse cultural contexts. The implications of this study suggest that Islamic personality can serve as a conceptual and practical foundation for developing psychological interventions, character education programs, and spiritually integrated counseling services, thereby supporting the formation of integrated identity, enhancing psychological well-being, and strengthening more contextual, holistic, and culturally sensitive psychological approaches for Muslim populations.

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