

Reflections on Islamic Psychology: The Role of the Quran in the Formation Teenage Personalities in Meunasah Paloh Lada

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ABSTRACT The Qur'an is the book of Allah revealed to the Prophet Muhammad PBUH for all human beings. In it, Allah swt. addresses human reason and feelings, teaches monotheism to humans, purifies humans with various worship, shows humans to things that can bring goodness and benefit in human individual and social life, guides humans to a noble religion in order to realize themselves, develop human personality, and raise themselves to the level of human perfection. In this context, it will be analyzed how the teachings of the Quran are reflected in the behaviors and attitudes that shape personality. This research was conducted through the method of providing education as a form of service, and was given to teenagers at the recitation hall located in Dusun Simpang 3 KKA, Lr.Rajawali Paloh Lada. Through education and religion, the community can encourage the development of positive human potential and carry out their role as social beings who interact to improve their lives.

Keywords: *Al Quran; Teenager; Personalities*

1. INTRODUCTION

The Qur'an is the book of Allah revealed to the Prophet Muhammad PBUH for all human beings. In it Allah swt. Addresses human reason and feelings, teaches monotheism to humans, purifies humans with various worship, shows humans to things that can bring goodness and benefit in human individual and social life, guides humans to a noble religion in order to realize themselves, develop human personality, and raise themselves to the level of human perfection. With it, humans can realize happiness in this world and the hereafter. In this context, it will be analyzed how the teachings of the Qur'an are reflected in the behaviors and attitudes that form personality. One of them is the Muslim personality. Muslim personality is a personality that shows the external behavior, activities of the soul, philosophy of life, and beliefs of an Islamic. (Gazalba, 2004).

A person who has declared Islam, it should be all his external behavior, activities of his soul, his philosophy of life, and his beliefs show devotion and surrender to God. A Muslim as a human being is the same as other people, only the personality traits he has that distinguish him from other people. Muslim personality traits are the basis and at the same time a noble trait that should always be maintained as its identity. The characteristics of the Muslim personality have all been listed in the Qur'an and the Prophet's hadith as the basis and source of Islamic teachings. Thus to see the characteristics of Muslim personality should look at both sources of teaching (Usman Said, 1998).

The Qur'an as the basis and source of Islamic teachings is the ideal basis, while the Prophet's hadith as an explanation of the Qur'an and at the same time contains the history of the behavior of the Prophet Muhammad SAW. is the main operational basis for the implementation of the concept of Muslim personality. Therefore, these two sources must be the main reference in determining the personality traits of a Muslim. There are verses that form a person's personality, namely in Q.S Al Luqman verses 12-19.

2. METHOD

In Dusun Simpang 3 KKA, Lr. Rajawali Paloh Lada. This service aims to provide an understanding of the community, especially teenage children, about the concept of man in the Qur'an. This activity can also be said to be a community empowerment activity through education and religion. This service activity was carried out with a duration of 1 hour 30 minutes from 19.30-21.00 WIB on Thursday, December 14, 2023, in Simpang 3 KKA Hamlet, Lr. Rajawali Paloh Lada. The method of approach taken is (1) Selection of respondents to be the subject of psychoeducation (2) finding a place for the implementation of psychoeducation (3) determining the material to be delivered at psychoeducation (4) preparing ice breaking material (5) preparing souvenirs to help smooth the psychoeducation process (6) implementation of activities (7) after the activity is carried

out the compiler then makes a report on the service in the form of psychoeducation that has been carried out.

The purpose of this psychoeducation activity is to provide knowledge related to the concept of human in the Quran, which contains the Quran which has an important role in the formation of adolescents' personalities because it provides moral guidelines, ethical values, and life instructions that can guide them in facing the challenges of daily life. The Quran also promotes tolerance, justice, and patience, which help form a strong character and good morals in adolescents. In the Quran, humans are referred to by various terms, including "al-Basyar," which means human.

Another term is "al-Insan" which refers to humans as beings endowed with reason. In addition, the term "an-Nas" is also used to refer to humans in general. The use of these terms shows the variation in the Quranic perspective on human nature as a being with reason, free will and moral responsibility.

1. Al-Basyar

In the Quran, human beings are often referred to as "al-Basyar," meaning human beings as weak and vulnerable creatures. This term reflects the physical dimension and limitations of human beings in this world. Allah reminds us that man was created from earth and is mortal, and thus needs to realize his dependence on the Creator

2. Al-Insan

This term highlights the spiritual and intellectual dimensions of human beings. Al-Insan implies that humans are beings endowed with reason and free will. Allah created humans as caliphs on earth and gave them the ability to understand, think and make choices.

All activities were carried out in the form of providing material, playing ice breaking videos, and quizzes in the form of questions and answers between presenters and respondents. This psychoeducation activity went smoothly without any obstacles, seen from the children who came on time and were very enthusiastic during the activity.

3. RESULT AND DISCUSSION

Youth character building can be done in various ways. One of the best ways to do so is by using the Qur'an, which is a guide to life and a guide to life for Muslims. The Qur'an is recommended to be recited every day. This implies the privileges of recitation, taddabur (contemplation), and hifzh (memorization), according to Hakim (2013). The purpose of studying the Quran shows how important its education is. Yunus (1978) mentioned several objectives of learning the Quran, including reading, observing, and retaining the content of the Quran as a guide for human life in the world. Yunus (1978) mentioned some of the objectives of studying the Quran,

among others:

- a. Reading, observing, and retaining the content of the Quran as a guide to life.
- b. Strengthening faith by remembering the laws in the Quran so that we do not commit evil deeds.
- c. Expecting the pleasure of Allah SWT by avoiding all prohibitions and obeying all His commands.
- d. Upholding noble character by taking lessons from the Quran.

Based on the service that has been carried out, we provide insight to teenagers regarding the concept of human in the Koran that the existing concepts can be used as their knowledge and carry out their duties properly as humans. This can be seen in terms of humanism where humanism in the Islamic view is intended as a process of humanizing humans in accordance with their duties as caliphs on earth (Awaluddin, 2021).

The Quran uses terms in mentioning humans, namely, basyar, an-nas, and al-insan. The terms mentioned contain various meanings according to the context intended in the meaning of the Quran. Based on the terms displayed by the Quran and Al-Hadith, there are attributes about humans, namely: al-Basyar, al-Insan, and an-Nas. These three attributes imply that humans as creations of Allah SWT function as biological and theological beings "al-Basyar", psychological beings "al-Insan" and sociological beings "an-Nas".

1. Al-Basyar

Based on the concept of al- Basyar, humans are not much different from other biological creatures. Thus human life is bound to the rules of other biological life principles such as breeding, experiencing phases of growth and development in reaching the level of maturity and maturity. The word basyar can also be interpreted as a biological creature, meaning to give meaning to human biological properties, such as eating, drinking, sexual intercourse and others. Humans in this alBasyar concept can change physically, that is, the older their physique will become weaker and eventually die. And in this al-Basyar concept can also be illustrated about how the role of man as a biological being should be. How he seeks to fulfill his needs correctly according to the guidance of his Creator. Namely in meeting primary, secondary and tertiary needs.

2. Al-Insan

Etymologically, al-Insan means harmonious, gentle, visible, or forgetful. And there is also the root word Naus which means "movement or dynamism". Referring to the origin of the word al-Insan, we can understand that humans basically have positive potential to grow and develop physically and mentally spiritually. In addition, humans are also equipped with a number of other potentials, which have the opportunity to push them towards negative and harmful actions, attitudes,

and behaviors.

3. An-Nas

The vocabulary of An-Nas in the Qur'an is generally associated with man's function as a social being. Humans were created as creatures of society, which began with pairs of men and women and then developed into tribes and nations to get to know each other "interact". The concept of al-Nas is generally associated with the function of humans as social creatures, in the Quran the word al-Nas is used to express the existence of a group of people or communities that have various activities (activities) to develop their lives. The mention of humans with the word Al-Nas seems to emphasize that humans are social creatures who cannot live without the help and togetherness of other humans.

Q&A

1. Why are humans said to be the perfect creatures on this earth?
2. Are there any verses of the Qur'an that explain the 3 concepts of man? 3. How does Islam view the three concepts of man?

Answer

1. The Qur'an contains many descriptions of man and the philosophical meaning of his creation. Man is the most perfect of His creatures and the best of His creations, equipped with reason. Ibn 'Arabi, for example, describes the nature of man by saying that "no creature of God is more perfect than man, who has the power to live, to know, to will, to speak, to see, to hear, to think and to decide". Human beings are very important cosmic creatures, because they are equipped with all the innate or fitrah and the conditions needed to carry out their duties and functions as God's creatures on earth. Through the three human concepts of Al-Basyar, Al-Insan, and An-Nas also support and strengthen that humans can be said to be perfect from other creatures created by God. Translated with DeepL.com (free version).
 - a. Al-Basyar as a human being worthy of receiving revelation
 - b. Al-Insân as a human being who illuminates and calms the content of the revelation
 - c. Al-Nâs as a society that must be given an explanation and illumination of the essence and universal substance of the revelation to be implemented in real life in this temporary world and in the hereafter as a true life that is endless.
2. Quranic verses on the concept of man
 - a) Al- Basyar

The word "al-Basyar" is displayed in the Qur'an 36 times in 26 surahs. The word al-Basyr is displayed in the Qur'an to explain explicitly about the existence and function of the Prophet

and Messenger with human characteristics as a recipient of revelation from Allah SWT as explained by the following verses:

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا
مِثْلَنَا وَمَا تَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِأَدْيِ
الرَّأْيِ وَمَا تَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

"So the disbelieving leaders of their people said: "We do not see you, but (as) a Man (ordinary) like Us, and We do not see those who follow you, but the lowly among Us who are quick to believe, and We do not see you as having any advantage over Us, rather We are certain that you are the ones who lie". (Q.S. Hūd: 27)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ
مُسْتَوْسٍ

And (remember), when your Lord said to the Angels: "Behold, I am creating a man from dry clay (which comes) from black mud which is given shape". (Q.S al-Hijr: 28)

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ

"(Remember) when your Lord said to the Angel: "Indeed I will create man from the ground". (Q.S Shād: 71)

b). Al-Insan

The word Al-Insan appears in the Qur'an 73 times in 43 various suras.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ. مَا أُرِيدُ مِنْهُمْ مِنْ
رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ. إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينِ. فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا
يَسْتَعْجِلُونَ. قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ

"And I did not create the jinn and mankind but that they should serve Me. I do not desire any sustenance from them nor do I desire that they should feed Me. Verily, Allah is the Bestower of sustenance, powerful and firm. So indeed for the wrongdoers there is a portion (of punishment) like that of their companions (formerly). So do not ask Me to hasten it. So it will be an evil for those who disbelieve in the Day that is threatened to them". (Q.S al-Dzariyyah: 56-60).

c). An-Nas

يٰۤاَيُّهَا النَّاسُ اتَّقُوا الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاءً ۗ وَاتَّقُوا اللّٰهَ الَّذِي
 اٰنْسَاۗءُ لُوْنًا بِهٖ وَاٰرْحَامًا ۗ اِنَّ اللّٰهَ كَانَ عَلٰیكُمْ رَقِيْبًا

"O mankind, fear your Lord, who created you from a single being, and from him created his wife; and of the two he multiplied many men and women. And fear Allah by whose name you ask one another, and keep in touch. Verily, Allah is always watching over you." (QS. an-Nisa: 1)

In principle, Allah SWT created humans in this world as a manifestation of His existence as the Creator of all His creatures, which is oriented for devotion and servitude in the form of worship.

This human worship is a logical consequence of the gifts he has given in the form of various facilities and pleasures that must always be grateful for with various positive activities, both related to hablum minallah vertically in the dimension of tawheed and hablum minannâs horizontally. The Quran is a theme about man himself, because the guidance was given to him as a creature endowed with reason. Religion as guidance (guidance) of Allah through the Prophet, is given to humans, regardless of whether humans want to accept this guidance or deny it. The Quran explains that man is the ultimate recipient of the Quran. 3.1 Attachments

a. Series of Events

Tabel 1. Series of Events

Time	Activities
19.00 – 19.15	Opening
19.15 – 19.45	Material : The Concept of Man in the Qur'an
19.45 – 20.00	Q&A Session
20.00 – 20.15	Break and Ice Breaking
20.15 – 20.20	Closing



Figure 1. When providing psychoeducation



Figure 2. During Question and answer time

4. CONCLUSION

The Qur'an, as the book of Allah revealed to the Prophet Muhammad, is the main guide for human life. In it, Allah swt. provides guidance to human reason and feelings, teaches monotheism, purifies humans through worship, and provides guidance to achieve goodness and benefit in individual and social life. The Qur'an guides humans towards a noble religion, develops personality, and improves themselves towards human perfection, so that humans can achieve happiness in this world and the hereafter. Muslim personality, as a result of the teachings of the Qur'an, reflects the external behavior, mental activities, philosophy of life, and beliefs of a Muslim. Muslim personality traits are identities that should be preserved, and the main sources for understanding them are the Qur'an and the Prophet's hadith. These two sources form the ideal and operational basis of the concept of Muslim personality.

In this context, the analysis of the characteristics of Muslim personality is done through the verses of the Qur'an, especially Q.S Al Luqman verses 12-19. The teachings of the Qur'an form the basis for the formation of a Muslim personality that includes biological, psychological, social, and spiritual aspects of humans. With this understanding, community service is carried out, especially teenage children, to provide insight into the concept of man in the Qur'an as a form of empowerment through education and religion. In the educational approach, the Qur'an talks a lot about humanistic education, which emphasizes human aspects as biological, psychological, social, religious, moral, and cultural beings. The human concept in the Qur'an views humans as caliphs who have the task of humanizing themselves and society.

This concept becomes the basis for adolescent children's understanding of the concept of humans in the Qur'an and carrying out their duties as humans. Thus, understanding the concept of humans in the Qur'an provides a strong foundation for the formation of a Muslim personality that includes physical, mental, spiritual and social dimensions. Through education and religion, society can encourage the development of positive human potential and fulfill their role as social beings who interact to improve their lives.

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