

THE NATURE AND DIMENSIONS OF HUMAN PERSONALITY IN ISLAM

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Abstract :

This study aims to determine the concept of character and personality in Islam. Presenting a complete picture of nature and personality in an Islamic perspective, then critically examining the concept of nature and personality and researching to draw implications from the results of this study are expected to be a source of value for the development of the concept of human personality in an Islamic perspective. The study uses library research by presenting reference sources related to the subject discussed descriptively. Efforts are made by: first, searching and collecting data relevant to the research subject. Second, processing the collected data to be classified based on the similarity of themes and problems, to facilitate the editing process. The data are linked and compared with each other and placed in a logical abstract pattern. The next step is to identify and classify the data in the variables so that there is a logical and systematic relationship between one another. Third, analyze the data using a descriptive-analytic approach to examine the concept of human nature and personality in Islam. The results of the study found that humans consist of a physical form that is concrete, also accompanied by the gift of some abstract spirits created by Allah SWT. Humans have an awareness of the existence of God. With this awareness in his life, humans consider all forms of vertical relationship with Him. Human awareness that God gave His teachings to mankind to be used as a guide in obtaining the salvation of his life. In addition to being aware of moral values horizontally, they are also aware of vertically that comes from God, which is then manifested in religious rules or teachings.

Keywords : *Human Nature; Dimensions; Personality; Existence*

Abstrak :

Kajian ini bertujuan mengetahui konsep sifat dan kepribadian manusia dengan menghadirkan gambaran utuh sifat dan kepribadian manusia dalam perspektif Islam, kemudian mengkaji secara kritis konsep sifat dan kepribadian tersebut dan meneliti untuk menarik implikasi dari hasil kajian ini diharapkan menjadi sumber nilai bagi pengembangan konsep kepribadian manusia dalam perspektif Islam. Kajian menggunakan penelitian kepustakaan dengan mencari sumber referensi terkait dengan pokok bahasan yang dibahas secara deskriptif. Upaya yang dilakukan dengan cara: pertama, penelusuran dan pengumpulan data yang relevan dengan subjek penelitian. *Kedua*, mengolah data yang terkumpul untuk diklasifikasikan berdasarkan kesamaan tema dan masalah, untuk memudahkan proses penyuntingan. Kemudian data tersebut dihubungkan dan dibandingkan satu sama lain dan ditempatkan dalam

pola abstrak yang logis. Langkah selanjutnya mengidentifikasi dan mengklasifikasikan data dalam variabel sehingga terdapat hubungan yang logis dan sistematis antara satu dengan yang lainnya. *Ketiga*, menganalisis data menggunakan pendekatan deskriptif-analitik untuk mengkaji konsep sifat dan kepribadian manusia dalam Islam. Hasil kajian didapati bahwa manusia terdiri dari wujud fisik yang bersifat kongkrit, juga disertai dengan pemberian beberapa ruh abstrak yang diciptakan oleh Allah SWT. Manusia memiliki kesadaran akan keberadaan Tuhan. Dengan kesadaran tersebut dalam hidupnya, manusia mempertimbangkan segala bentuk hubungan vertikal dengan-Nya. Kesadaran manusia bahwa Tuhan yang memberikan ajaran-Nya kepada umat manusia untuk dijadikan pedoman dalam memperoleh keselamatan hidupnya. Selain sadar akan nilai-nilai moral secara horizontal, mereka juga menyadari secara vertikal yang bersumber dari Tuhan, yang kemudian diwujudkan dalam aturan atau ajaran agama.

Kata Kunci: Sifat Manusia; Ukuran; Kepribadian; Keberadaan

INTRODUCTION

Socrates refers to humans as social animals (*Zoon Politicum*), Max Scheller thinks humans are sick animals (*Das Kranke Tier*), similar to Drijakara, who mentions humans who are always restless and troubled (Tafsir 2010). Furthermore, Aristotle defined man as a reasoned animal capable of opinion and speech based on his mind (*the animal than reasons*), besides political animals (*zoon political*) and social animals (*social animals*) (Depew 1995); (Güremen 2018).

Harold H. Titus placed man as an animal organism capable of self-study and interpreting life forms while investigating the meaning of human existence (Anshori, 1987; Wilson, 2014). Man, in reality, is the creation of Allah SWT and social creations. Human beings are also called *insan*, which is in Arabic, which comes from the word "*nasiya*" which means forget and if seen from the root word "*al-uns*" which means benign. The word *insan* is used to refer to humans because humans have a forgetful and tame nature, meaning that humans constantly adjust to new circumstances around them (Mujib dan Yusuf 2006); (Asy'ari 1999). In the view of Islam, as a creature created by Allah SWT, humans have specific duties in carrying out their lives in this world (Sutoyo, 2014; (Husin dan Zabidi 2020a).

Humans are God's creatures; they do not arise by themselves or exist. Al-Qur'an surah al-Alaq verse 2 explains that God created man from a clot of blood; al-Qur'an surah al-Thariq verse 5 explains that man made by Allah, al-Qur'an surah ar-Rahman verse 3 explains that ar-Rahman (Allah) created man. There are still many verses of the al-Qur'an that explain that God made man. So, humans are God's creatures (Tafsir 2010). In the Al-Qur'an, human creation is mentioned using the word *khalaqa*, which means creating or shaping. The word "*khalaqa*" refers to the notion of creating something new without any prior examples, or it can also refer to the definition of an appropriate provision or measure (Manzur, 1968; Astuti, 2017; Setiawan et al., 2019)

The Qur'an has many human vocabularies, each of which is not only synonymous but also contains unique meanings. (Roham et al 1998). Among them in the Qur'an, humans are called, among others *basyar* (Q.s. al-Kahfi

(18):110), *al-insan* (Q.s. (al-Insan (76):1), *an-nas* (Q.s. an-Nas (114):1). Al-Qur'an mentions term *insan* 65 times, *ins* 12 times, *unas* 5 times, *anasiyya* once, *annas* 250 times, *basyar* 37 times, *bani adam* 7 times and *zurriyyat Adam* once (Mubarak 2001).

Human creation consists of a concrete physical form, also accompanied by the giving of a part of the spirit created by Allah SWT which is abstract. (Muhaimin dan Mujib 1993). The same phenomenon is also found in Islamic education thought which is still engaged in classical debates about human existence in the educational process. It can be assumed that the normative references are the three mainstream educational streams that were developed by Western figures.

The references in question are the schools of nativism, empiricism, and convergence developed by John Locke (1632-1704), William Stern (1871-1928), and Schoupenheuer (1788-1860). Humans are characterized by a central or total intelligence rather than just partial or peripheral. Humans are characterized by the ability to love and sincerity, not just selfish reflexes. The animal, on the other hand, knows nothing outside the world of the senses, even though it may have some sensitivity about the sacred (Norma ed. 1997).

Man needs to know the essence of himself, so that the intellect he uses to control nature and the vast universe is controlled by faith, so as to be able to recognize the Almighty God in creating and controlling the life of His creation. In understanding the verses of God in the awareness of his essence, man becomes able to give the meaning and significance of his life, which must be filled with obedience and obedience to the commandments and strive to avoid the prohibitions of God. The following is the essence of man according to the Islamic view:

First, humans are creatures created by Allah SWT. This first essence is common to the whole universe and its contents are new, as the creation of Allah SWT outside the realm called the hereafter. The realm of creation is a concrete real world, while the afterlife is a supernatural creation, except Allah SWT who is supernatural not a creation, which exists because of its own existence (Nawawi 1993). As stated in the words of Allah SWT about the creation of man in Q.S. Al-Hajj: 5. The above words explain to humans about the origin of themselves, that only the first human Prophet Adam AS was created directly from the ground, while his wife was created from one part of her husband's body. After that all subsequent humans are created through the mediation of a mother and from a father, starting from a drop of semen that is introduced to an egg in the womb. This first fact applies to the general human being throughout the universe as God's creation outside the realm called the hereafter. The realm of creation is a real real world while the afterlife is a supernatural creation except Allah who is unseen is not a creation that exists because of himself.

Second, as servants of Allah. As a servant of God, man must serve and obey God as the Creator because it is God's right to be worshiped and not associated. The form of human devotion as a servant of God is not limited to words and deeds, but must also be sincere QS: 98: 5. In surah adz- Dzariyat

Allah explains: "*I did not create the jinn and humans, but so that they may worship Me.*" (QS. 51: 56). Thus, humans as servants of Allah will become obedient, obedient and able to carry out their role as servants who only hope for the pleasure of Allah.

Third, independence and togetherness. The unity of body and soul created by Allah SWT, is an individual who is different from others. every human being from the individual has their own identity. This identity is a physical and psychological aspect in the unity. Every individual experiences development and tries to recognize his identity so that they realize that their identity is different from others. In Q.S. Al-A'raf 189: "*He is the One who created you from one self*". The word clearly states that as one self (individual) in realizing himself through life, it turns out that there are people who are able to be grateful and become believers. In the words of the Prophet Muhammad describes instructions on how to create sociality that is blessed by Him, among these hadiths that say: "*One of you does not believe before loving his friend like he loves himself*" (Narrated by Bukhari). Togetherness (sociality) will only be realized if in that relationship humans are able to place each other as subjects, to enable them to establish effective human relationships, as relationships that are liked and blessed by Allah SWT. (Nawawi 1993). In addition, humans are a group (society) in living together and dealing with other people (communities). Humans in the perspective of Islam must also realize that Muslims are siblings to one another.

Fourth, humans are limited creatures. Humans have the freedom to manifest themselves (self realization), both as an individual (as an individual) and as a social being, in fact they cannot escape from the various attachments that limit them. This attachment or limitation is inherent in human nature and has been carried since man was created by Allah SWT. The limitations are in the form of demands to bear a heavier responsibility than other beings. The most basic responsibility has been borne on the shoulders of human beings while in the process of creating every descendant of Adam in the form of a promise or testimony to live life in the nature of monotheism (Q.S. Al-A'raf: 172).

This testimony is an oath that binds or limits humans as individuals that in their life they will not worship other than Allah SWT. Witnessing will be a human being devoted to Allah SWT. Humans are not free to worship anything other than Allah SWT, which as an act of *syirk* and *kufir* will only lead them to become cursed and angry with Him. (Mujib dan Yusuf 2006).

The Qur'an describes the human personality and its qualities in detail whole separate and distinct from other creatures. The Qur'an also mentions several examples, moreover, the general personality model which is normal for all people. In order to understand the human personality clearly and in depth, we need to concentrate on the limiting variables of personality. (Hasanah 2015).

Current psychology researchers study it with careful attention to the different tendencies for organic, social, and cultural components. Nonetheless, they ignore the investigation of the human soul (middle). moreover, its effect

on personality (Andriansahroji, 2019). Personality is not easy to understand by humans clearly without knowing the ideas, all things considered, that limit character, both material and immaterial (Ali Y, 2012). Some of them are human studies in the perspective of Islam and psychology (Suparlan 2018; Khasanah, Hamzani, dan Aravik 2021; Afriyanto dan Muhid 2021; Hidayat 2018).

The Qur'an contains instructions regarding humans, their psychological characteristics and states related to the formation of a correct picture of human personality. The study in this article, the author will describe analytically-descriptively human personality according to the perspective of the Qur'an. It is hoped that a comprehensive description of psychology and human personality according to the perspective of the Qur'an and Islamic education will become material for formulating educational steps

Islamic educational institutions in educating towards the ideal human and the perfect human as formulated in the Qur'an. Studies related to human nature and character in the perspective of psychology and Islam.

RESEARCH METHOD

This research uses library research by searching books related to the subject matter discussed descriptively (Singarimbun, 1989). Concept research or literature carried out by conducting a careful study of the literature relating to the subject matter discussed (Hadi, 1980). This research tries to present the social world and its perspective in terms of concepts, behaviors, and perceptions (Moleong, 2005).

Efforts to make this research focused and systematic, this research was carried out through methodological steps as follows: *first*, tracking and collecting data relevant to the subject of the study, namely about expectations according to Western thinkers and Islamic thinkers. Therefore, the reference book used refers to the book that contains the theme of human nature in psychology, especially positive psychology.

Second, processing the data collected to be classified based on the similarity of themes and problems, then given a distinctive mark to facilitate the editing process. Then the data is linked and compared with each other and placed it in a logically abstract pattern. The next step is to identify and classify data in variables so that there is a logical and systematic relationship between one another. *Third*, to analyze the data, using a descriptive-analytic approach to study the concept of human nature in Islam.

The technique used to analyze research data is to form content analysis, using whatever method used to conclude an effort to find the characteristics of messages and objectively and systematically. Thus the process used is an induction so that it does not rely on the existence of theories or hypotheses because in qualitative research it works to understand or interpret data that has been categorized (Mahfudz, 2005); (Miles dan Huberman 1986). The flow of the analysis stages is as follows: 1). Problems and formulation of research questions, 2). Data narration, 3). Reduction 4). Data interpretation and implication, and 5). Conclusion (Moustakas 1994); (Miles dan Huberman 1986).

FINDINGS AND DISCUSSION

Personality in Islamic studies is better known as *syakhshiyah*. *Syakhshiyah* comes from the word *syakhshun* which means personal. This word was then given *ya nisbat* to become a noun made by *syakhshiyah*, which means personality. Personality is "the integration of the systems of the human heart, intellect, and passions that give rise to behavior." Personality is the manifestation of thought patterns and behaviour patterns. A person's mindset is shown by the attitudes, views or thoughts that exist in him or her in responding to or responding to particular views and thoughts (Nawawi 1993). Meanwhile, behavior patterns are concrete actions that a person does in order to fulfill his various needs in life (Mujib dan Yusuf 2006).

Muhammad Zen said in his book *Material Philosophy of Islamic Education*, said that this Muslim personality will ultimately not be separated from three specs, namely: Faith, Islam and Ihsan which are sourced from the Al-Quran and Hadith, as a strong grip and will not get lost when held to both. There are several human dimensions in the view of Islam according (Desmita 2007) :

First, humans as servants of god (*Abd Allah*). Worship etymologically comes from the Arabic word "*abida-ya'budu-'abdan-'ibaadatan*" which means obedient, submissive, submissive and humble. All of those meanings have a close meaning. A person who is submissive, submissive and humble before the worshiper is called "*abid*" (who worships) (Zainuddin 2017). The word "*ibadah*" is defined as an activity of worship, or devotion to God. In a narrow sense, the word worship only refers to all devotional activities that have been outlined by Islamic law, both in form, method, time and terms and conditions. While in a broad sense, worship is not only limited to the things mentioned above, but includes all devotional activities aimed at Allah alone. Worship in Islam is more of a pious act and spiritual practice that is rooted and bound by an essential meaning and comes from human nature. (Nahlawy, 1995). As a servant of God, man must serve and obey God as Creator because it is God's right to be worshiped and not associated (Qaradhawi 1994). The form of human devotion as servants of Allah is not limited only to words and deeds, but also must be sincere (QS.98: 5; QS. 51: 56). Thus, humans as servants of Allah will become obedient, obedient and able to carry out their role as servants who only hope for the pleasure of Allah.

Second, humans as *al-nas*. *Al-Nas* pointed out to human existence as a social being as a whole Allah has created man in a perfect structure. This can be seen from the rest of Allah's creations. The non-human creation consists only of physical structure (physiology). Even if there is a spiritual structure such as that found in animals and plants, it is not endowed with reason as the center of human activity. Humans have both these structures, physical and spiritual. With these two structures, humans have the opportunity to develop these abilities. In the world of psychology it is called potentiality or disposition or prepotence reflexes (Arifin 2003). The concept of this *al-nas* tends to refer to the status of humans in relation to the surrounding community. Based on human nature, humans are indeed social creatures. In his life, humans need a partner,

and they are created in pairs (QS. 4:1; QS. 49: 13). Based on the above argument, it can be explained that humans are social creatures, who in their lives need humans and other things outside of themselves to develop their potential so that they can become part of their social and community environment.

Third, humans as the khalifah . The fact of human creation on earth is one of them as khalifatullah. Man as the caliph of Allah, being God's representative on earth, who holds God's mandate to create prosperity on earth (Asy'ari 1999). As God's representative, God has taught humans about the truths in all of His creation, and through understanding and mastering the laws of truth contained in His creation, humans can compile concepts and carry out engineering to form new forms. in the realm of culture. Humans are awarded strengths and abilities in terms of conceptual knowledge (thinking), their ability to receive lessons about the names of objects and their ability to affirm these names. The aim is to achieve prosperity and prosperity on earth (Asy'ari 1999). The fact of man as the caliph of Allah on earth is explained in QS. 2: 30 and QS. 38: 26. From the two verses above it can be explained that the title of caliph is a gift from Allah to humans, and then humans are given the burden to carry out the function of the Caliph as a mandate that must be accounted for. (Shihab 1994). As the caliph on earth, man has the authority to use this nature (earth) to meet the needs of his life and at the same time be responsible for the sustainability of this nature. As explained in surah al-Jumu'ah, "*So when the prayer is over, you shall be scattered on this earth and seek the bounty of Allah, and remember Allah abundantly so that you may prosper.*" (QS: 62: 10), further in surah Al-Baqarah it is mentioned: "*Eat and drink of the sustenance that Allah has given you, and do not do mischief on earth.*" (QS: 2: 60).

Fourth, humans as children of adam. The term humans as the sons of Adam refers to various statements in the Koran which explain that humans are descended from Adam and not the result of evolution from other creatures as suggested by Charles Darwin. Humans as children of Adam are associated with the description of the role of Prophet Adam when he was first created. When Prophet Adam will be created the angels are worried about the presence of this creature. They predict that with its creation, humans will be the source of destruction and bloodshed. Then it was proven that the Prophet Adam and his wife Siti Hawa were expelled because they were trapped in the incitement of Satan.

Referring to the background of his creation, it appears that humans as the children of Adam have the opportunity to be seduced by Satan. But more than that, the concept of Bani Adam in its comprehensive form focuses on the efforts to foster brotherly relations between fellow human beings. Uniting the vision that humans essentially originated from the same ancestor, namely the Prophet Adam As. thus whatever socio-cultural background, religion, nation and language must be respected and honored. In other words, the concept of the sons of Adam refers to respect for human values. This concept emphasizes the fostering of brotherly relations between fellow human beings and states that all humans come from the same descent. In surah al-A'raf it is explained: "*O son of Adam, indeed We have sent down to you clothes to cover your aurat and*

beautiful clothes for jewelry. And that taqwa dress is the best. That is part of the signs of God's power, may they always remember. O son of Adam, do not be deceived by the devil as he brought your parents out of heaven... (QS : 7; 26-27).

Fifth, humans as *al- insan*. Humans as psychic beings (*al-insan*) have spiritual potentials such as nature, heart and reason. This potential makes humans as beings who have a high position and are different from other creatures (Muhaimin dan Mujib 1993). If man does not carry out his psychic function he is like an animal even more despicable. In addition, humans are negligent creatures, so they often forget their duties and responsibilities. thus causing humans to fall into the suffering of life. Humans are called *al-insan* in the Qur'an, referring to the potential that God has given them. Potentials include the ability to speak (QS: 55: 4), the ability to master knowledge through certain processes (QS: 6: 4-5), and others. However, apart from having this positive potential, humans as human beings also have a tendency to behave negatively (forgetting). For example described in surah Hud: "*And if We feel in man a grace, then we take away that grace from him, surely he will become hopeless and ungrateful.*" (QS: 11:9).

Sixth, humans as biological creatures (*al- Basyar*). Humans in the concept of *al-basyar*, seen from a biological approach, are essentially no different from other creatures consisting of other biotic elements even though their structures are different. (Muhaimin dan Mujib 1993). Humans need food and experience growth and development in reaching maturity and maturity levels. In addition, humans need a life partner to continue their offspring. Hasan Langgulung said that as a biological creature, humans consist of material elements, so they have a physical form in the form of a gross body (*ragawi*). In other words, humans are physical beings who are generally attached to the general principles of biological beings such as reproducing, experiencing growth and development phases, and needing food to live, and ultimately experiencing death. (Langgulung 2008).

In *al-Qur'an*, surah *al-Mu'minun* is explained: "*And verily We created man from the essence of the earth. Then We made the essence of semen stored in a firm place (womb). Then We made the semen into a clot of blood, then into a lump of flesh, and then a lump of flesh We then made into a bone, then We wrapped the bone with flesh. Then We created him in another form, so Glory be to Allah, the Best Creator.*" (QS: 23: 12-14). Based on the above description, it can be concluded that the dimensions of human beings are: (1) human beings as individual beings, (2) human beings as social beings, (3) human beings as moral beings, and (4) human beings as godly beings (see Ayala, 2010; Melé & Cantón, 2014; Autiero, 2020).

Humans as individuals it's mean no human being is created equal on this earth, humans are different from one another. Everyone is responsible for himself, for his thoughts, feelings, choices and behavior. Human awareness of oneself, which begins with the awareness of a person among everything that exists, is the base of all awareness of something (self-existence). According to Zanti & Syahrin (1991) the existence of self includes: (1) self-confidence, (2) self-esteem, (3) egoism, (4) dignity, (5) similarities and differences in personality (Arbi dan Syahrin 1991).

Individual humans want to fulfill their respective needs and desires, want to actualize and realize themselves in the sense that they have the ability to develop their potentials (Mcleod, 2021; Komninos, 2021). Each individual will make every effort to find his identity that is different from the others. No human being wants to be someone else, he still wants to be his own "me", so he is aware of his individuality. Human awareness of himself is a manifestation of human individuality.

Humans as social beings are born into the world from their mother's womb in a state of knowing nothing, they are born helpless. However, at the same time he was born with human potential in the form of the power of hearing, sight, mind and conscience. This human potential is the basic capital for humans to develop into themselves. In the process of developing his human potential, it will not take place scientifically by itself, but he needs other humans outside of himself, such as with his mother, with his father and with his siblings and the community (see *Convention on the Rights of the Child Text*, 2019; World Health Organization. Regional Office for Europe, 2021). Children will become human if they live together with other humans outside of themselves. All this shows that humans are social creatures (Saadulloh 2009). The manifestation of humans as social beings is especially evident in the fact that no human has ever been able to live without the help of others. Humans live in interdependence, relate and need each other. That in order to live in a truly human sense, everyone must live together with other people. The essence of man as a social being is human awareness of his status and potential in life together and how his responsibilities and obligations are in togetherness. (Kilpatrick 1999).

Humans as Immoral Beings born are equipped with a conscience or conscience, so they have the potential to be able to distinguish between good and bad, so that they have knowledge. Humans as moral beings are able to think about and create norms to regulate their lives, both their personal and social lives. Humans are creatures who are able to understand moral values and are able to make moral decisions and at the same time they have the ability to direct themselves to their moral actions and behavior.

Humans are not only organisms that only know but also organisms that are able to judge the immoral actions of both themselves and others. Human morals are humans who have, live and practice human values. Humans are able to crystallize and integrate the values that grow in their life experiences, unite with the appreciation of their personal values into a view of life that is systematically arranged in a value system.

The view of humans as moral beings is based on the belief that human conscience has the potential for basic values. Human awareness of values cannot be separated from social reality because the function of values and the effectiveness of values is only in social life. So, decency and morality are social functions, so that every social relationship contains a moral function or moral relationship. There is no social relationship without sexual relations and vice versa (Noorsyam 1984).

Humans as godly creatures are creatures that have the potential and are

able to communicate with God as the Supreme Creator of Nature. Humans are creatures who are aware of themselves, are aware of their relation to social life and are aware of the function of moral values in their personal and social life and more importantly, humans are creatures who are aware of a force that is outside of themselves, which controls the universe and regulates it. , namely God Almighty. Humans have awareness of the existence of God, because humans are born into the world due to the greatness of his creator. With the awareness of God in his life, humans will consider all forms of vertical relationship with Him. Humans are aware that it is God who gives His teachings to mankind to be used as guidelines in obtaining the salvation of their lives. In addition to being aware of moral values horizontally, they are also vertically aware of them which come from God, which is then manifested in religious rules or teachings. (Asy'ari 1999).

CONCLUSION

Human creation consists of a physical form that is concrete in nature, also accompanied by the giving of some abstract spirit created by Allah SWT. The same phenomenon is also found in Islamic education thought which is still engaged in classical debates about human existence in the educational process. The normative side that becomes the reference is the three mainstream educational streams which in fact were developed by Western figures. Like the schools of nativism, empiricism, and convergence developed by John Locke (1632-1704), William Stern (1871-1928), and Schoupenheuer (1788-1860).

There are several dimensions of man in the view of Islam, namely: (1) Man as Servant of Allah (Abd Allah); (2) Humans as al-Nas; (3) Humans as Khalifah of Allah; (4) Humans as Children of Adam; (5) Humans as human beings; (6) Humans as Biological Beings (al-Basyar); (7) Humans as Individual Beings .; (8) Humans as Social Beings; (8) Humans as Immoral Beings; (9) Humans as Godly Creatures (Bhat, 2016; Husin & Zabidi, 2020).

Humans have an awareness of the existence of God, because humans are born into the world by the greatness of His creator. With the awareness of God in his life, humans will consider all forms of vertical relationship with Him. Humans are aware that it is God who gives His teachings to mankind to be used as guidelines in obtaining the salvation of their lives. In addition to being aware of moral values horizontally, they are also vertically aware of them which come from God, which is then manifested in religious rules or teachings.

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