Future perspectives on the islamic personality model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development

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Abstract: The Islamic Personality Model (IPM) represents a holistic framework for personal and societal development rooted in Islamic teachings. This research explores the IPM’s integration of spiritual, moral, intellectual, social, personal, and behavioral dimensions to promote comprehensive well-being and ethical conduct. The review synthesizes existing research on the IPM, identifying key findings and gaps, and highlights the challenges and methodological issues present in current studies. It further examines the practical applications of the IPM in educational, professional, community, and healthcare settings, and provides policy recommendations for fostering holistic development. The insights gathered from this review underscore the IPM’s relevance in contemporary contexts and its potential to guide future research and practice. By embracing IPM principles, educators, policymakers, and practitioners can promote values-based approaches to personal growth, social cohesion, and ethical leadership, thereby contributing to the creation of more just and compassionate societies. This review emphasizes the need for further interdisciplinary research to enhance the understanding and application of the IPM in diverse cultural and social settings.

Research Highlights:
• Holistic Integration of Dimensions: This research highlights the comprehensive nature of the Islamic Personality Model (IPM), integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions to promote holistic development and ethical conduct in individuals and communities.
• Educational and Social Applications: The study demonstrates practical applications of the IPM in various domains, including education, healthcare, and community engagement. It provides concrete recommendations for integrating IPM principles into curricula, professional practices, and social programs to foster personal growth and social cohesion.
• Identification of Research Gaps: The review identifies significant gaps in current IPM research, particularly the need for longitudinal studies, cross-cultural comparisons, and interdisciplinary approaches. It emphasizes the importance of addressing these gaps to enhance the understanding and effectiveness of the IPM in diverse contexts.
• Policy Recommendations: The research offers policy recommendations to support the integration of IPM principles into modern educational and social systems. These recommendations aim to promote a values-based approach to development that supports ethical behavior, social justice, and community well-being, grounded in Islamic values.

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INTRODUCTION

The Islamic Personality Model (IPM) is a complete framework that delineates the attributes and conduct of an exemplary Muslim individual, firmly grounded in Islamic teachings (Mozaffari, 2010, 2014). The integration of numerous elements, including spiritual, moral, intellectual, social, personal, and behavioral aspects, reflects the comprehensive nature of human development in Islam (Badri, 2018; Ebrahimi, 2017; Furqani, 2015; Kader, 2021; Rahim, 2013). The spiritual aspect focuses on the beliefs (Iman), righteousness (Taqwa), and genuineness (Ikhlas) (Bhatti et al., 2015; Tuerwahong & Sulaiman, 2018). The moral dimension emphasizes the virtues of honesty (Sidq), integrity (Amanah), and compassion (Rahmah)(Khalid et al., 2018). The approach places a high importance on intellectual pursuits like as knowledge (Ilm), wisdom (Hikmah), and critical thinking (Tafakkur) (Davids, 2018; Kamali, 2018). From a social perspective, it promotes the principles of justice (Adl), brotherhood (Ukhuwwah), and service (Khidmah)(Azharghany, 2022). The personal dimension emphasizes self-discipline (Mujahadah), thankfulness (Shukr), and patience (Sabr)(Kus Risti, 2021). Behaviorally, it emphasizes the practice of religious rituals (Ibadah), moral behavior (Adab), and the principle of moderation (Wasatiyyah)(Nazzi et al., 2018; Zabidi et al., 2023). The Islamic Personality Model (IPM) seeks to foster well-rounded individuals who not only exemplify Islamic beliefs but also make constructive contributions to their communities, leading meaningful and purpose-driven lives (Leary, 2018).

An integrated approach to developing an Islamic personality is essential as it guarantees the all-encompassing advancement of an individual in accordance with Islamic teachings (Al Zeera, 2001; Kroessin, 2008; Nafi’Hasbi et al., 2023; Yasin et al., 2024). This approach acknowledges the multidimensional nature of human beings, which includes their spiritual, moral, intellectual, social, personal, and behavioral aspects (Hutchison, 2018; Lee et al., 2018; Madzhuga et al., 2018). A comprehensive strategy that encompasses all of these aspects promotes a well-rounded growth, which not only reinforces one’s religious beliefs and moral behavior, but also improves cognitive ability, social obligations, personal qualities, and everyday actions (Anisah, 2023; Furqon, 2022; Idris, 2023; Sarbaitinil et al., 2023). This integration facilitates individuals in achieving a state of internal and external harmony, fostering principles of fairness, empathy, and altruism towards others (Duncan-Horner et al., 2022; Jakovljevic, 2018; Lumpkin & Achen, 2018). In the end, a comprehensive method in cultivating Islamic character fosters individuals who are well-rounded and capable of making meaningful contributions to society while also fulfilling their religious and moral responsibilities (Kasmawati et al., 2023; Mala & Hunaida, 2023; Sokip et al., 2019; Sulhan & Hakim, 2023).

An examination of the current body of literature on the Islamic Personality Model (IPM) is necessary in order to synthesize the many study outcomes and develop a thorough comprehension of this complex framework (Defitrrika & Mahmudah, 2021). The Islamic Personality Model (IPM) comprises multiple dimensions, including spiritual, moral, intellectual, social, personal, and behavioral aspects, which have been examined in diverse contexts and disciplines (Adnan et al., 2021; Setyosari & Kamdi, 2021). Through a methodical examination of existing literature, we may discern recurring patterns, significant findings, and areas where current research is lacking, so establishing a more unified and comprehensive body of knowledge (Gong & Ribiere, 2021; Templier & Pare, 2018). This technique also enables the assessment of methodological approaches and the verification of findings across investigations (Nearing et al., 2022). Moreover, a thorough review can identify specific areas that necessitate additional inquiry and establish a strong basis for future research and practical implementations (Hughes et al., 2018). In conclusion, this thorough integration is essential for furthering the theoretical progress of the Islamic Personality Model (IPM) and its application in educational, social, and personal growth initiatives within the Muslim community.

Integrating findings from various studies is necessary to synthesize the available research on the Islamic Personality Model (IPM) and develop a unified understanding of this complete framework (Nafi’Hasbi et al., 2023). The Islamic Personality Model (IPM) has been analyzed in diverse contexts and disciplines, emphasizing its characteristics of spirituality, morality, intellectuality, sociality, personality, and conduct (Adnan et al., 2021). By consolidating these diverse research findings, we may ascertain broad patterns, authenticate shared principles, and reveal the interrelationships among various aspects of the model (Schurz et al., 2021)(Brown et al., 2021). This synthesis provides a comprehensive understanding of the functioning of the Islamic Personality Model (IPM) as a holistic approach to developing one’s personality. It emphasizes the model’s usefulness and identifies areas where it can be
improved. Furthermore, it aids in the establishment of uniform definitions and measurements employed in studies on the Islamic Personality Model (IPM), so enhancing the consistency and comparability of future research. By combining and analyzing previous studies, a more comprehensive and cohesive comprehension of the Islamic Personality Model (IPM) can be achieved (Azmi & Altmami, 2018). This enhanced understanding allows for the effective implementation of the IPM in educational curricula, community activities, and individual development strategies in the Muslim world (Gough, 2003; Sudrajat et al., 2024).

It is essential to identify gaps and future directions for integrating the many aspects of the Islamic Personality Model (IPM) in order to advance both the theoretical and practical uses of this framework (Wahdan et al., 2024; Zakraoui et al., 2021). Although there has been considerable research conducted on various components of the Islamic Personality Model (IPM), there is frequently a lack of consistency and fragmented results across different studies (Sherif et al., 2023). For example, certain dimensions such as intellectual and behavioral elements may have been well investigated, other dimensions such as personal and social aspects may be lacking in depth. By acknowledging these deficiencies, researchers can focus on regions that have not been thoroughly examined, thereby guaranteeing a more equitable and all-encompassing comprehension of the Islamic Personality Model (IPM). In addition, it is important for future research to prioritize the development of standardized metrics that can effectively evaluate each dimension. This will improve the reliability and comparability of studies. Examining the interaction between these aspects in real-life situations, such as educational systems and community activities, can offer practical knowledge and enhance the effectiveness of implementation tactics. In conclusion, by resolving these gaps and establishing clear future directions, the use of the Islamic Personality Model (IPM) can be more integrated and effective. This will promote holistic personality development in accordance with Islamic principles (Al Zeera, 2001; Ansari, 2012; Othman & Mohamad, 2014).

This research aims to address the main issue of the fragmented and inconsistent investigation of the Islamic Personality Model (IPM) in different dimensions, including spiritual, moral, intellectual, social, personal, and behavioral components (Nafi’Hasbi et al., 2023; Rama & Yusuf, 2019). Although many research have analyzed certain elements of the Islamic Personality Model (IPM), there is a dearth of complete synthesis and integration that would offer a comprehensive knowledge of the model as a whole. The fragmentation leads to an insufficient understanding, which poses difficulties in properly implementing the Islamic Personality Model (IPM) in educational, social, and personal development programs (Sanuri, 2023). Furthermore, discrepancies in definitions, techniques, and measurements add to the complexity of comparing and verifying findings among studies.

Prior studies have emphasized the importance of each aspect of the Islamic Personality Model (IPM) in contributing to the holistic growth of a Muslim individual (Rama & Yusuf, 2019). Research on spiritual development highlights the significance of faith and piety in influencing moral and ethical conduct (Bensaid et al., 2014). Studies on moral and intellectual aspects have demonstrated the essentiality of values such as honesty, integrity, and critical thinking for individual and societal growth. Studies on the social component have highlighted the significance of justice, fraternity, and service in fostering community cohesion. However, there is still a lack of combining these ideas to create a cohesive framework. The current body of research indicates the necessity of adopting a comprehensive approach that takes into account the interaction of all components of the Islamic Personality Model (IPM).

The research is based on the theoretical framework of Islamic teachings, which promote a comprehensive approach to the development of one’s personality (Halstead, 2007; Rothman & Coyle, 2018). The principle of Tawhid, which emphasizes the unity of God, highlights the interdependence of all facets of existence, emphasizing the necessity of a holistic approach to one’s character. Theories of holistic education, which prioritize the comprehensive growth of an individual across intellectual, emotional, social, physical, artistic, creative, and spiritual dimensions, also endorse this research. These theories are consistent with the Islamic perspective that a well-rounded personality is attained by cultivating the harmonious growth of different aspects of human existence.

This research will yield numerous advantages, encompassing both theoretical and practical realms. In theory, it will enhance the comprehension of the Islamic Personality Model (IPM) by providing a thorough and unified structure that encompasses all of its aspects. Essentially, it will provide practical and useful information for educators, politicians, and community leaders to better implement the Islamic Personality Model (IPM) in their specific areas of responsibility. This study will establish a path for more
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rigoorous and consistent future investigations by identifying areas that need further investigation and suggesting future research directions. In the end, the research will help in the whole growth of individuals based on Islamic values, promoting a harmonious and comprehensive character that can have a positive influence on society.

METHOD

In conducting this systematic literature review on the Islamic Personality Model (IPM), a comprehensive search was performed across several key academic databases to ensure a thorough and wide-ranging collection of relevant studies (Bond et al., 2024; Karbo et al., 2024; Maharjan & Maharjan, 2018; Thomas et al., 2023). The databases included Google Scholar, which offers a broad array of academic articles across multiple disciplines (Gusenbauer & Haddaway, 2020; Harzing & Alakangas, 2016); PubMed, known for its extensive repository of biomedical and life sciences research, which was pertinent for understanding the psychological and behavioral aspects of the IPM; and JSTOR, a digital library providing access to thousands of academic journals, books, and primary sources across diverse fields. Additionally, specialized Islamic studies databases were consulted to capture scholarly work specific to Islamic teachings and personality development. This multifaceted search strategy ensured that the review encompassed a wide spectrum of perspectives and findings, facilitating a comprehensive synthesis of the literature on the IPM.

In conducting the systematic literature review on the Islamic Personality Model (IPM), a set of carefully chosen keywords and search terms were employed to ensure a comprehensive and targeted search across academic databases. The keywords and search terms used included variations and combinations of the following:

- The primary keywords used were "Islamic Personality Model," "IPM," "Islamic psychology," "Islamic ethics," "Muslim personality development," and "Islamic education." These terms were chosen to capture foundational literature on the IPM and its various dimensions. Additional keywords such as "spiritual development in Islam," "moral development in Islam," "intellectual development in Islam," "social development in Islam," "personal development in Islam," and "behavioral development in Islam" were used to focus on specific aspects of the IPM.

- To cover broader aspects of Islamic values and teachings, keywords like "Islamic values," "Muslim identity," "faith and piety in Islam," "justice and brotherhood in Islam," and "Islamic character development" were included. These terms were essential for understanding how Islamic principles contribute to personality development according to the IPM. The search strategy also incorporated terms related to holistic development, such as "holistic development in Islam" and "integrated development in Islam," to capture literature that discusses the integrated nature of the IPM across its different dimensions.

- These keywords and search terms were combined using Boolean operators (AND, OR, NOT) to refine and broaden the search as necessary, ensuring that all relevant literature on the IPM and related topics was captured. This comprehensive approach facilitated a thorough examination of the existing research, helping to identify key themes, gaps, and future directions for integrating various dimensions of the IPM.

In selecting studies for the systematic literature review on the Islamic Personality Model (IPM), several criteria were employed to ensure the relevance, quality, and comprehensiveness of the included literature (Foltýnek et al., 2019; Matrane et al., 2023). These criteria were designed to capture a broad range of perspectives while maintaining a focus on the key dimensions of the IPM (Ahmad, 2015):

1) Relevance to IPM: The primary criterion was the relevance of the study to the Islamic Personality Model. Studies were included if they directly addressed one or more dimensions of the IPM, such as spiritual, moral, intellectual, social, personal, or behavioral aspects. This ensured that the literature reviewed was closely aligned with the focus of the research.

2) Publication Date: The review included studies published from the earliest available date to the present. This approach ensured that both seminal and recent research on the IPM were considered, allowing for an understanding of how the model has evolved over time.

3) Language: Studies published in English were primarily included in the review, as English is the predominant language of academic publishing. However, studies published in other languages...
(e.g., Arabic) were also considered if they provided valuable insights into the IPM that were not available in English-language literature.

4) Peer-Reviewed Journals and Books: Priority was given to studies published in peer-reviewed journals and academic books. This criterion ensured that the included literature met high academic standards and had undergone rigorous peer-review processes.

5) Diversity of Perspectives: The review aimed to include a diversity of perspectives and methodologies, encompassing qualitative, quantitative, and mixed-methods studies. This approach allowed for a comprehensive synthesis of the IPM literature from various disciplinary and cultural perspectives.

6) Exclusion of Irrelevant Studies: Studies that did not focus on the IPM or did not provide substantial insights into the dimensions of the model were excluded. This criterion ensured that the review maintained a focus on the IPM and its specific dimensions.

By applying these criteria, the systematic literature review was able to capture a comprehensive body of research on the Islamic Personality Model, providing a detailed synthesis of its dimensions and highlighting areas for further research and development.

Excluding certain studies from a systematic literature review on the Islamic Personality Model (IPM) was crucial to maintain the focus, relevance, and quality of the review (Al-Yazidi et al., 2020). Several justifications guided the exclusion of studies that did not meet the established criteria:

Firstly, studies were excluded if they did not directly address the dimensions of the IPM. The focus of this review was on literature that specifically explored and contributed to the understanding of the spiritual, moral, intellectual, social, personal, and behavioral aspects of the IPM. Studies that did not align with these dimensions were deemed irrelevant to the review's objectives.

Secondly, studies lacking depth or providing limited insight into the IPM were excluded. This criterion aimed to include literature that offered substantive analysis and substantial contributions to the understanding of the model's various dimensions. Studies with superficial or anecdotal findings did not meet this criterion.

Thirdly, methodological concerns led to the exclusion of studies with significant flaws. Studies that had inadequate sample sizes, biased sampling methods, unreliable data collection techniques, or insufficient data analysis were excluded. This criterion ensured that the review included studies with robust methodologies capable of providing reliable and valid findings.

Fourthly, non-academic sources such as opinion pieces, blog posts, and non-peer-reviewed articles were excluded. This decision was made to ensure that the review focused on high-quality, peer-reviewed academic literature that meets rigorous academic standards.

Fifthly, the review aimed to include a broad range of literature, but outdated studies that were no longer relevant to the current understanding and development of the IPM were excluded. This criterion ensured that the review captured the most recent and relevant research on the topic.

Lastly, due to limitations in language proficiency and accessibility, studies published in languages other than English or Arabic without accessible translations or summaries were excluded.

By applying these exclusion criteria, the systematic literature review ensured that the selected studies were of high quality, relevant, and directly contributed to advancing knowledge and understanding of the Islamic Personality Model. This rigorous approach helped maintain the integrity and validity of the review findings, providing a solid foundation for synthesizing existing research and identifying gaps for future studies.

Data Extraction and Synthesis

The process of extracting relevant information from selected studies in a systematic literature review on the Islamic Personality Model (IPM) involves several methodical steps to ensure a thorough synthesis and analysis of the literature.

Firstly, the systematic review begins with the development of clear selection criteria. These criteria are designed to identify studies that directly address the dimensions of the IPM, including spiritual, moral, intellectual, social, personal, and behavioral aspects. Keywords and search terms are carefully chosen to capture a broad range of literature relevant to the IPM, ensuring that studies from diverse disciplinary perspectives and contexts are included.

Secondly, after conducting a comprehensive search across academic databases, the initial screening of studies is based on titles and abstracts. This phase aims to exclude duplicates and studies that
clearly do not meet the inclusion criteria. Relevant studies proceed to a full-text review, where each article is meticulously examined to extract detailed information.

Thirdly, during the full-text review, key data points are systematically extracted. This includes definitions of the IPM dimensions, theoretical frameworks used, methodologies employed, key findings, and conclusions. Each piece of information is carefully documented to ensure all relevant aspects of the IPM are covered comprehensively.

Fourthly, data extraction involves using a structured data extraction form to capture both quantitative and qualitative data. Quantitative data may include sample sizes, statistical analyses, and outcome measures, while qualitative data encompass themes, interpretations, and theoretical contributions. This structured approach helps maintain consistency and thoroughness across the review process.

Lastly, throughout the process, the quality of each study is critically assessed. This involves evaluating the study's methodology, the reliability of data collection methods, the appropriateness of analysis techniques, and the overall rigor of the study design. Studies that do not meet the required quality standards are excluded from the final synthesis.

By following these systematic steps, the systematic literature review ensures a rigorous and comprehensive synthesis of existing research on the Islamic Personality Model. This approach facilitates a deeper understanding of the IPM's dimensions and their implications, identifying gaps in the literature and informing future research directions.

In a systematic literature review on the Islamic Personality Model (IPM), the method of synthesizing data primarily involves thematic analysis rather than meta-analysis, given the qualitative and heterogeneous nature of the studies typically included in this field. Thematic analysis is used to identify, analyze, and synthesize patterns (themes) within the data extracted from selected studies.

Firstly, the data extracted from the literature are categorized based on their alignment with the dimensions of the IPM, including spiritual, moral, intellectual, social, personal, and behavioral aspects. This categorization helps to organize the findings and facilitates a comparative analysis across studies. The process involves reducing the data by focusing on relevant information that addresses the research questions and objectives of the review.

Secondly, the categorized data are displayed in a meaningful way, often using tables, matrices, or charts. This visual representation allows for the comparison and synthesis of findings across different studies. The data are then coded based on recurring themes, patterns, or concepts related to the IPM. This coding process is essential for identifying similarities, differences, and nuances in the literature.

Next, themes are developed by grouping and interpreting the coded data into meaningful patterns that reflect key aspects of the IPM. The development of themes is an iterative process that involves refining and defining them to accurately capture the essence of the findings. This process ensures that the themes are robust and representative of the literature.

Once themes have been identified and developed, the synthesis of findings involves integrating and interpreting the results from various studies. This synthesis provides a coherent narrative that outlines the current state of knowledge on the IPM, highlighting common themes and identifying gaps for future research. The synthesized findings allow for a comparison across studies to establish consensus and discrepancies in the literature, providing a balanced view of the IPM.

While meta-analysis is a powerful method used in quantitative reviews, its application in qualitative and heterogeneous studies like those on the IPM is limited. This is due to the diverse methodologies, contexts, and theoretical frameworks present in the IPM literature, which cannot be easily standardized for quantitative analysis. Therefore, thematic analysis is the most appropriate method for synthesizing data in a systematic literature review on the IPM, offering a comprehensive exploration of its dimensions and contributing to theory development, practical applications, and future research directions within the Muslim community.
RESULTS AND DISCUSSION

Analysis.

Spiritual Dimension (Ruhaniyah).

In the discussion of previous research on the Islamic Personality Model (IPM), key findings relating to faith, piety and sincerity emerged as fundamental aspects that shape the development and behaviour of individuals within the Muslim community.

The Islamic Personal Mastery (IPM) places great importance on the concept of faith (Iman), which involves a profound believe in Allah and His Messenger, as well as a sense of confidence, conviction, and sincerity in one's religious views. The literature highlights that religion is not solely a theoretical conviction, but rather a dynamic force that exerts influence over every facet of a Muslim's existence. It influences their perspective on the world, their principles, and their actions, directing them in ethical decision-making and social relationships. Research continually emphasizes that those who possess a more robust belief in their religious or spiritual convictions tend to have elevated levels of mental and emotional well-being, adaptability, and selflessness.

Piety, also known as Taqwa, is an essential aspect of the Islamic Personal Mastery (IPM). It encompasses being conscious of Allah, practicing righteousness, and conscientiously following Islamic teachings. Piety is regarded as a pragmatic embodiment of faith, directing individuals to behave in alignment with Islamic ethics and moral precepts. Research highlights that persons with elevated levels of Taqwa exhibit enhanced moral integrity, self-discipline, and empathy towards others. Piety is regarded as a safeguard against immoral conduct and has a beneficial impact on individual growth and social cohesiveness within the society.

Sincerity (Ikhlas) is a core attribute emphasized in the Islamic Personal Mastery (IPM), underscoring the importance of having pure intentions and carrying out activities only for the sake of Allah. Integrity entails exhibiting sincerity and genuineness in one's convictions and behaviors, without actively pursuing accolades or acknowledgment from others. Research indicates that the quality of being sincere promotes the development of humility, selflessness, and a profound sense of purpose in one's life. People who possess a strong sense of Ikhlas are seen as reliable and trustworthy, which has a good impact on their relationships and interactions within their society.

The literature also examines the interdependence of faith, piety, and honesty within the IPM. Having a strong belief is considered to be the basis for developing genuineness in one's activities, while devotion acts as a guiding doctrine for aligning one's conduct with Islamic principles. The interaction of these elements is considered crucial for attaining comprehensive personality development and spiritual advancement. Research emphasizes the significance of cultivating these aspects together in order to enhance one's connection with Allah and promote a well-rounded and morally upright character.

Challenges and Future Directions: Although the significance of religion, piety, and sincerity is acknowledged, the research indicates difficulties in implementing and assessing them. Potential areas for future research are the creation of efficient interventions and pedagogical tactics to enhance these aspects, with the development of culturally perceptive assessment instruments. Tackling these obstacles can enhance comprehension of the Islamic Personal Mastery (IPM) and its ramifications for individual, societal, and spiritual welfare within the Muslim community.

The comprehensive literature study highlights the importance of faith, piety, and sincerity in influencing the Islamic Personality Model. The characteristics mentioned above have a crucial impact on guiding ethical behavior, encouraging harmony among the society, and enhancing personal well-being in accordance with Islamic teachings and values.

The Islamic Personality Model (IPM) is increasingly being acknowledged in modern contexts for its ability to facilitate comprehensive growth and enhance the overall well-being of the Muslim community. The Islamic Personal Mastery (IPM) incorporates multiple dimensions, such as religion, piety, sincerity, intellectual development, social conduct, and personal character. This integration prioritizes a harmonious method for developing one's spirituality and personal development, by encouraging individuals to establish a robust bond with Allah while simultaneously improving their moral behavior and interpersonal connections. Modern scholars and educators stress the significance of comprehensively understanding and applying these aspects to attain a balanced and satisfying life.

Practical Applications in Education: An example of a practical application of Islamic Personal Mastery (IPM) is in the realm of education. Islamic schools and educational institutions strive to integrate
the principles of the Islamic Personal Mastery (IPM) into their curriculum, providing students with not only academic knowledge but also instilling moral values, ethical conduct, and fostering spiritual growth. This methodology assists students in cultivating a robust sense of self that is firmly grounded in Islamic principles, equipping them to effectively navigate the complexities of contemporary existence while steadfastly adhering to their religious convictions and values.

The Islamic Personal Mastery (IPM) also has practical applications in fostering social cohesion and promoting community development. By placing emphasis on virtues such as compassion, justice, and humility, individuals are motivated to make positive contributions to their communities and society as a whole. This encompasses engaging in philanthropic endeavors, advocating for equitable treatment in society, and cultivating amicable connections with individuals from other cultural and ideological perspectives. The Islamic Personal Mastery (IPM) offers a structure for Muslims to actively participate in social and civic activities while maintaining their religious beliefs.

Personal Development and Well-being: The Islamic Personal Mastery (IPM) fosters self-development and well-being by promoting the cultivation of truthfulness (Ikhlas), the development of resilience through faith (Iman), and the maintenance of ethical standards via piety (Taqwa). These aspects enable individuals to effectively manage the obstacles of life with integrity and purpose, thereby enhancing their overall happiness and contentment.

Obstacles and Prospects: Although the Islamic Personal Mastery (IPM) has advantages, its implementation encounters obstacles such as cultural interpretations, intergenerational differences, and adjustment to contemporary situations. Further research and actions are required to tackle these obstacles, such as the creation of treatments based on solid evidence, the adjustment of the Islamic Personal Mastery (IPM) to current issues, and the education of educators and community leaders in effectively implementing these principles.

The implementation and real-world utilization of the Islamic Personality Model in modern contexts provide a comprehensive approach to the growth and progress of individuals, their interactions with society, and their spiritual advancement within the Muslim community. By emphasizing religion, piety, honesty, and other qualities, the Islamic Personal Mastery (IPM) provides a framework for individuals to conduct purposeful lives while respecting Islamic values and contributing constructively to society.

**Moral Dimension (Akhlaq).**

Insights on honesty, integrity, and compassion within the context of the Islamic Personality Model (IPM) highlight these virtues as fundamental pillars that shape individual character and societal interactions.

Honesty (Siddiq): In the IPM, honesty is emphasized as a core value rooted in sincerity and truthfulness. It goes beyond mere truth-telling to encompass transparency, reliability, and integrity in one's words and actions. Honesty is seen as essential for fostering trust in personal relationships, community interactions, and business dealings. Islamic teachings stress the importance of being truthful in all aspects of life, as honesty is believed to strengthen personal character and contribute to a just and ethical society.

Integrity (Adl): Integrity is another key virtue emphasized in the IPM, defined as consistency in upholding moral and ethical principles. It involves being fair, just, and accountable in one's actions, decisions, and interactions with others. Integrity is viewed as a reflection of one's commitment to Islamic values and principles, guiding individuals to act with honesty and righteousness in all circumstances. The IPM encourages individuals to maintain their integrity even in the face of adversity, as it contributes to personal growth, self-respect, and societal well-being.

Compassion (Rahmah): Compassion is highlighted in the IPM as a virtue that reflects kindness, empathy, and concern for others. It encourages individuals to show mercy and forgiveness, especially towards those in need or facing hardship. Compassion is viewed as an essential component of social justice and community cohesion within Islamic teachings. The IPM emphasizes the importance of embodying compassion in one's daily interactions, fostering harmonious relationships and a sense of solidarity within the community.

Integration and Practical Applications: These virtues—honesty, integrity, and compassion—are integrated into the IPM to promote a balanced and ethical approach to personal and social conduct. Practical applications of these virtues include promoting honesty and transparency in governance and business, advocating for social justice and equity, and fostering a culture of empathy and mutual respect for the well-being of all.
within families and communities. By integrating these virtues into daily life, individuals are encouraged to uphold ethical standards and contribute positively to society, reflecting the teachings of Islam and the principles of the IPM.

Challenges and Future Directions: Despite the emphasis on these virtues, challenges such as cultural interpretations, societal pressures, and individual shortcomings may impact their consistent practice. Future research and initiatives are needed to explore effective strategies for promoting and sustaining honesty, integrity, and compassion within diverse cultural contexts. This includes developing educational programs, community outreach efforts, and leadership training that emphasize the importance of these virtues in fostering a just and compassionate society.

Insights on honesty, integrity, and compassion within the IPM underscore their significance as foundational virtues that contribute to personal growth, ethical conduct, and societal well-being. By embodying these virtues, individuals can cultivate strong moral character and contribute positively to their communities, reflecting the teachings of Islam and the principles of the IPM.

The Islamic Personality Model (IPM) plays a significant role in both personal and societal development by providing a comprehensive framework that integrates spiritual, moral, intellectual, social, personal, and behavioral dimensions.

Personal Development: At an individual level, the IPM promotes holistic growth by encouraging Muslims to cultivate virtues such as faith, piety, sincerity, honesty, integrity, and compassion. These virtues are not only seen as essential for spiritual well-being but also for shaping moral character and ethical conduct. For instance, faith (Iman) strengthens one's connection with Allah and provides a sense of purpose and resilience in the face of challenges. Piety (Taqwa) fosters mindfulness and ethical behavior, while sincerity (Ikhlas) encourages authenticity and humility in actions. The emphasis on honesty, integrity, and compassion promotes fairness, trustworthiness, and empathy in personal relationships and interactions with others. Overall, the IPM supports individuals in achieving a balanced and virtuous life guided by Islamic principles.

Societal Development: On a broader scale, the IPM contributes to societal development by promoting social cohesion, justice, and community well-being. The virtues advocated by the IPM—such as honesty, integrity, and compassion—serve as foundational principles for establishing a just and equitable society. These virtues guide Muslims in their roles as responsible citizens, encouraging them to contribute positively to their communities and to advocate for social justice and equality. The IPM also emphasizes the importance of ethical leadership and governance, promoting transparency, accountability, and fairness in public and private institutions. By integrating these principles into societal structures, the IPM seeks to create environments that nurture personal growth, uphold moral values, and foster harmonious relationships among individuals and communities.

Practical Applications: The practical applications of the IPM in personal and societal development include its integration into education, community development programs, and governance frameworks. Islamic schools and educational institutions incorporate the IPM's teachings into their curricula, aiming to nurture students' spiritual and moral development alongside academic learning. Community organizations and religious institutions use the IPM to guide outreach efforts and social services, promoting well-being and social justice within the community. In governance, the IPM principles influence policies and practices that uphold justice, fairness, and ethical conduct, contributing to the overall development and prosperity of society.

Challenges and Future Directions: Despite its potential benefits, challenges in implementing the IPM include cultural interpretations, societal pressures, and the need for continuous education and awareness. Future research and initiatives are needed to further explore and refine the practical applications of the IPM in diverse cultural contexts and contemporary settings. This includes developing innovative strategies for promoting ethical conduct, fostering community resilience, and addressing emerging societal challenges.

The Islamic Personality Model (IPM) serves as a comprehensive framework for personal and societal development, emphasizing virtues that promote spiritual growth, moral integrity, and social responsibility. By integrating these principles into daily life and societal structures, Muslims can contribute positively to their communities and uphold the values of justice, fairness, and compassion as guided by Islamic teachings.
Intellectual Dimension (Aqliyah).

The Islamic Personality Model (IPM) makes significant contributions to the cultivation of knowledge, wisdom, and critical thinking, which are essential for personal development and societal progress.

Knowledge (Ilm): Within the IPM, the pursuit of knowledge (Ilm) is highly emphasized and regarded as a lifelong obligation for every Muslim. This encompasses not only religious knowledge but also secular sciences and intellectual pursuits. The acquisition of knowledge is seen as a means to understand Allah’s creation, enhance personal growth, and contribute to the welfare of society. The IPM encourages individuals to seek knowledge diligently and to apply it ethically and responsibly in their personal and professional lives.

Wisdom (Hikmah): Wisdom (Hikmah) is another crucial element promoted by the IPM. It involves the ability to apply knowledge judiciously and compassionately in various contexts. Wisdom is not merely about possessing information but about understanding the deeper meanings and implications of that knowledge, making sound judgments, and acting in ways that benefit oneself and others. The IPM underscores that wisdom is achieved through reflection, experience, and the guidance of Islamic teachings, helping individuals navigate complex moral and ethical dilemmas.

Critical Thinking: The IPM also fosters critical thinking, encouraging individuals to engage in reflective and analytical thought processes. Critical thinking within the IPM involves questioning assumptions, evaluating evidence, and considering multiple perspectives to make informed decisions. It is rooted in the Quranic tradition, which encourages Muslims to ponder over creation, seek truth, and use reason as a means to strengthen their faith and understanding. By promoting critical thinking, the IPM helps individuals develop a nuanced and well-rounded approach to problem-solving and decision-making.

Integration and Practical Applications: The integration of knowledge, wisdom, and critical thinking within the IPM has practical applications in various areas, including education, leadership, and community development. Educational institutions that incorporate the IPM principles strive to create curricula that balance religious studies with critical inquiry and intellectual exploration. Leaders and community organizers guided by the IPM principles are equipped to make thoughtful and ethical decisions that address the needs and challenges of their communities. This holistic approach ensures that individuals are not only knowledgeable but also wise and capable of thinking critically, which is essential for effective leadership and community development.

Challenges and Future Directions: Despite the clear benefits, the application of these principles faces challenges such as resistance to critical thinking in conservative contexts and the need for modern educational reforms that align with Islamic values. Future research and initiatives should focus on developing strategies to overcome these challenges, such as integrating critical thinking skills into Islamic education and promoting a culture of inquiry and reflection within the community.

The Islamic Personality Model (IPM) significantly contributes to the cultivation of knowledge, wisdom, and critical thinking. By encouraging the pursuit of knowledge, the application of wisdom, and the practice of critical thinking, the IPM supports personal development and societal advancement. These contributions are essential for creating individuals who are not only knowledgeable but also wise and discerning, capable of making meaningful and ethical contributions to their communities and society at large.

The Islamic Personality Model (IPM) holds significant importance in educational systems, offering a comprehensive approach to nurturing well-rounded individuals. By integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions, the IPM aims to develop students holistically, preparing them for both personal and professional success. In educational settings, the IPM emphasizes the importance of embedding ethical and moral teachings alongside academic instruction, ensuring that students grow not only in knowledge but also in character. This approach fosters an environment where values such as honesty, integrity, and compassion are paramount, encouraging students to act ethically and responsibly in their personal and societal roles. Moreover, the IPM promotes critical thinking and wisdom, urging students to engage in reflective and analytical thought processes that enhance their problem-solving abilities and decision-making skills. By incorporating the IPM into educational curricula, institutions can produce graduates who are not only academically proficient but also morally and ethically grounded, capable of contributing positively to society. This holistic education model aligns with the goals of many modern educational systems, which seek to prepare students for the complexities of contemporary life while maintaining a strong ethical foundation. Thus, the IPM's integration into educational systems is
crucial for fostering a generation of individuals who are knowledgeable, wise, and virtuous, ready to address the challenges of the modern world with integrity and compassion.

Social Dimension (Ittimaiyah).

Research on justice, brotherhood, and service within the Islamic Personality Model (IPM) highlights these principles as essential for fostering a cohesive and equitable society. Justice (Adl) is a central tenet in Islamic teachings, emphasizing fairness, equity, and the protection of rights for all individuals. Studies on justice within the IPM explore how these principles can be applied in various contexts, from legal systems to everyday interactions, ensuring that all members of society are treated with fairness and dignity. Brotherhood (Ukhuwah) is another key concept, promoting unity, mutual respect, and solidarity among individuals. Research shows that fostering a sense of brotherhood helps build strong, supportive communities where individuals look out for each other's well-being, thereby strengthening social bonds and collective resilience. Service (Khidmah) is also integral to the IPM, encouraging individuals to engage in acts of kindness, charity, and public service. Research in this area examines the impact of service on both personal development and community welfare, highlighting how acts of service contribute to a more compassionate and interconnected society. By integrating these principles, the IPM provides a framework for building just, unified, and service-oriented communities, demonstrating how Islamic values can guide personal conduct and social development. This research underscores the importance of these values in addressing contemporary social challenges and promoting a more just and compassionate world.

The Islamic Personality Model (IPM) has a profound impact on community and social cohesion by promoting values that strengthen social bonds and foster a sense of unity. The IPM emphasizes virtues such as justice, brotherhood, and service, which are crucial for building harmonious and resilient communities. By upholding justice (Adl), individuals and institutions are encouraged to act fairly and equitably, ensuring that the rights and dignity of all community members are respected and protected. This fosters trust and mutual respect, essential components of social cohesion. Brotherhood (Ukhuwah) promotes a sense of solidarity and mutual support, encouraging individuals to view each other as part of a larger, caring family. This sense of belonging and collective responsibility helps to bridge social divides and reduce tensions, fostering a more inclusive and supportive community environment. Service (Khidmah), another key aspect of the IPM, motivates individuals to engage in charitable acts and community service, enhancing social welfare and promoting a culture of compassion and cooperation. By integrating these principles, the IPM helps to create communities where individuals are connected by strong social ties and a shared commitment to the common good. This not only enhances social cohesion but also contributes to the overall stability and prosperity of the community, demonstrating the powerful role of Islamic values in promoting a just, united, and service-oriented society.

Personal Dimension (Nafsiyah).

Findings on self-discipline, gratitude, and patience within the Islamic Personality Model (IPM) highlight these virtues as crucial for personal development and spiritual growth. Self-discipline (Tazkiyah) is emphasized as the ability to control one's desires and impulses, aligning actions with Islamic principles and ethical standards. Research shows that self-discipline fosters personal integrity and resilience, enabling individuals to navigate challenges with a strong moral compass and maintain consistent ethical behavior. Gratitude (Shukr) is another vital virtue, involving the recognition and appreciation of Allah's blessings. Studies indicate that practicing gratitude enhances psychological well-being, promotes positive interpersonal relationships, and fosters a sense of contentment and humility. Patience (Sabr) is also central to the IPM, reflecting the ability to endure hardships and delays with perseverance and faith. Research highlights that patience is linked to greater emotional stability, stress management, and long-term success in personal and professional endeavors. Together, these virtues contribute to a balanced and resilient personality, guiding individuals to lead fulfilling lives grounded in faith and ethical values. The cultivation of self-discipline, gratitude, and patience within the IPM framework not only enhances individual well-being but also positively impacts social interactions and community dynamics, promoting a culture of mutual respect, support, and spiritual growth.

The Islamic Personality Model (IPM) is highly relevant to personal growth and resilience, offering a comprehensive framework that nurtures essential virtues for navigating life's challenges. By emphasizing self-discipline, the IPM encourages individuals to develop control over their impulses and align their actions with Islamic principles, fostering a strong moral foundation and ethical consistency. This self-
discipline is crucial for personal growth, as it helps individuals stay focused on their goals and maintain integrity in their pursuits. Additionally, the practice of gratitude within the IPM promotes a positive outlook and appreciation for life's blessings, enhancing psychological well-being and fostering a sense of contentment. This positive mindset is essential for resilience, as it enables individuals to find strength and motivation even in difficult times. Patience, another key virtue in the IPM, equips individuals with the perseverance and endurance needed to face setbacks and adversities with grace and faith. By cultivating patience, individuals can manage stress more effectively and remain steadfast in their efforts, ultimately leading to greater long-term success and fulfillment. Together, these virtues—self-discipline, gratitude, and patience—form a robust foundation for personal growth and resilience, helping individuals to thrive in the face of challenges and lead balanced, purposeful lives grounded in Islamic values.

Behavioral Dimension (Suluk).

Studies on ritual observance, ethical conduct, and moderation within the framework of the Islamic Personality Model (IPM) underscore the profound impact of these practices on individual and communal life. Ritual observance, including daily prayers (Salah), fasting (Sawm), and other acts of worship, is shown to strengthen spiritual connection and discipline. Research highlights that regular engagement in these rituals fosters a sense of peace, purpose, and closeness to Allah, which in turn promotes emotional and psychological well-being. Ethical conduct, rooted in principles such as honesty, justice, and compassion, is another cornerstone of the IPM. Studies indicate that adherence to these ethical guidelines enhances personal integrity, builds trust in relationships, and contributes to a just and harmonious society. Moderation, or maintaining a balanced lifestyle, is also emphasized in the IPM. Research suggests that moderation in all aspects of life—whether in consumption, behavior, or attitudes—helps individuals avoid extremes and leads to greater overall well-being. By integrating ritual observance, ethical conduct, and moderation, the IPM provides a holistic approach to personal development that aligns with Islamic teachings. This integration not only nurtures individual growth but also promotes social cohesion and resilience, highlighting the enduring relevance of these principles in contemporary life.

The implications of the Islamic Personality Model (IPM) for everyday behavior and lifestyle are profound, guiding individuals to lead lives rooted in ethical and spiritual principles. The IPM emphasizes virtues such as self-discipline, gratitude, patience, honesty, and compassion, which collectively shape how individuals interact with others and make decisions. For instance, self-discipline encourages mindful living and the avoidance of harmful behaviors, promoting healthier lifestyle choices and personal integrity. Gratitude fosters a positive outlook, helping individuals appreciate what they have and reducing tendencies toward materialism and envy. Patience equips individuals to handle stress and adversity with grace, maintaining emotional balance and resilience in challenging situations.

Ethical conduct, a central tenet of the IPM, influences everyday actions by promoting honesty, justice, and fairness in all dealings, whether in personal relationships, professional environments, or community interactions. This commitment to ethics builds trust and respect, essential for cohesive and supportive communities. Furthermore, the principle of moderation advocated by the IPM encourages balanced living, whether in consumption, work, or leisure, helping individuals avoid excesses and live more sustainably.

The IPM’s integration of these virtues into daily life leads to a lifestyle that not only aligns with Islamic teachings but also fosters personal well-being and positive social relationships. By adhering to the principles of the IPM, individuals can navigate the complexities of modern life with a strong moral compass, contributing to a more just, compassionate, and balanced society.

Discussion.

Synthesis of Key Findings.

The integration of different dimensions within the Islamic Personality Model (IPM) creates a comprehensive framework for holistic personal development, encompassing spiritual, moral, intellectual, social, personal, and behavioral aspects. This multi-dimensional approach ensures that an individual’s growth is balanced and aligned with Islamic teachings. Spiritually, the IPM encourages a deep connection with Allah through practices such as prayer, fasting, and reflection, fostering a sense of purpose and inner peace. Morally, it emphasizes virtues like honesty, integrity, and compassion, guiding individuals to act ethically in all aspects of life. Intellectually, the IPM advocates for the pursuit of knowledge and wisdom, encouraging critical thinking and lifelong learning.

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Socially, the IPM promotes values of brotherhood, justice, and service, enhancing community bonds and fostering a supportive and just society. On a personal level, the IPM nurtures self-discipline, gratitude, and patience, which are crucial for managing life’s challenges and achieving personal fulfillment. Behaviorally, it emphasizes moderation and balance in daily actions, helping individuals avoid extremes and live sustainably. By integrating these diverse dimensions, the IPM provides a holistic model that supports comprehensive development, enabling individuals to lead balanced, meaningful, and virtuous lives. This integration not only benefits personal well-being but also contributes positively to the broader community, promoting a harmonious and resilient society grounded in Islamic values.

The Islamic Personality Model (IPM) emphasizes the interconnectedness of various dimensions of human development, promoting a holistic approach that integrates spiritual, moral, intellectual, social, personal, and behavioral aspects. This interconnectedness recognizes that each dimension of a person’s life is not isolated but interdependent, influencing and reinforcing each other. For instance, spiritual practices like prayer and meditation enhance moral and ethical behavior, fostering honesty and compassion in daily interactions. Similarly, the pursuit of knowledge and intellectual growth supports spiritual understanding and ethical decision-making, creating a more informed and reflective individual.

Social values such as brotherhood and service are strengthened by personal virtues like patience and gratitude, leading to more cohesive and supportive communities. Behavioral moderation, advocated by the IPM, ensures a balanced lifestyle, which in turn supports personal well-being and social harmony. By addressing the whole person, the IPM encourages individuals to develop in a balanced and integrated manner, ensuring that growth in one area supports and enhances growth in others. This holistic approach not only nurtures well-rounded individuals but also contributes to the creation of a just, compassionate, and resilient society. The IPM’s emphasis on interconnectedness thus ensures that personal development and social well-being are mutually reinforcing, promoting a comprehensive and integrated path to human flourishing.

Identification of Gaps.

There are several areas within the Islamic Personality Model (IPM) that have received limited research attention, presenting opportunities for further exploration and development. One such area pertains to the integration of modern psychological theories with the IPM’s spiritual and moral dimensions. While traditional Islamic teachings provide a robust framework for personal development, there is a need to explore how contemporary psychological insights can complement and enhance this model, particularly in areas such as mental health, resilience, and well-being.

Another under-researched area is the application of the IPM in non-Muslim contexts and multicultural societies. Research has predominantly focused on Muslim-majority communities, yet the IPM’s principles of justice, compassion, and ethical conduct are universal values that can benefit diverse populations. Understanding how these principles can be adapted and applied in different cultural settings would provide valuable insights into promoting social cohesion and ethical behavior across global contexts. There is limited research on the impact of the IPM on professional and organizational development. Exploring how the IPM’s principles of integrity, honesty, and service can be integrated into leadership practices, business ethics, and organizational culture would be beneficial. This research could help organizations foster a values-driven approach that contributes to both employee well-being and organizational success. The IPM’s potential role in promoting environmental ethics and sustainability remains under-explored. Islamic teachings emphasize stewardship (khilafah) and conservation of resources, yet there is limited research on how the IPM can influence attitudes and behaviors towards environmental issues.

Addressing these gaps in research would not only deepen our understanding of the IPM’s relevance in contemporary society but also contribute to its practical application in fostering personal development, ethical conduct, and social harmony on a global scale. Future studies in these areas have the potential to enrich both academic discourse and practical implementation of the IPM, ensuring its continued relevance and impact in diverse contexts.

Challenges in current studies and methodologies related to the Islamic Personality Model (IPM) include several key areas that researchers must navigate to ensure comprehensive and accurate findings. One significant challenge is the diversity of interpretations and practices across different cultural and geographical contexts within the Muslim world. The IPM draws from Islamic teachings, which are interpreted and implemented in various ways depending on cultural norms, historical contexts, and local
Future perspectives on the Islamic Personality Model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development (Seni Sehati Br Surbakti, et al)

Traditions. This diversity can complicate research efforts, requiring researchers to consider the nuances of interpretation and implementation when drawing conclusions.

Another challenge lies in the integration of qualitative and quantitative research methods. While the IPM is rooted in qualitative aspects such as moral virtues and spiritual development, quantitative methods are often needed to measure and validate these aspects in a systematic manner. Balancing these two approaches can be complex, as qualitative insights may be difficult to quantify, while quantitative data may not fully capture the depth of spiritual and moral dimensions.

Methodological challenges also include accessing reliable and representative data, particularly in communities where research on religious and personal beliefs can be sensitive or restricted. Ensuring the ethical conduct of research, respecting cultural norms, and maintaining participant confidentiality are essential but can be challenging in settings where trust and openness are paramount. Longitudinal studies that track the development of individuals over extended periods are scarce in IPM research. Such studies would provide valuable insights into how the IPM influences personal growth and behavior over time. Additionally, interdisciplinary collaboration is crucial for IPM research, yet it can be challenging to bridge gaps between religious studies, psychology, sociology, and other fields to fully explore the model's implications.

Despite these challenges, innovative research methodologies, cross-cultural collaboration, and a commitment to ethical standards can help overcome these obstacles. Addressing these challenges is essential for advancing our understanding of the IPM's applicability and effectiveness in promoting personal development, ethical conduct, and social cohesion in diverse contexts.

Future Directions.

There are several potential areas for further research within the framework of the Islamic Personality Model (IPM) that can expand our understanding and application of its principles in contemporary contexts. One promising area is the intersection of the IPM with modern psychology and psychotherapy. Research could explore how Islamic teachings on spirituality, morality, and personal development align with therapeutic approaches, enhancing mental health interventions and resilience-building strategies within Muslim communities.

Another area for exploration is the impact of the IPM on youth development and education. Investigating how the IPM can be integrated into educational curricula to promote character development, ethical behavior, and academic achievement would provide valuable insights for educators and policymakers. Additionally, studies could examine the effectiveness of IPM-based interventions in reducing youth delinquency, promoting mental well-being, and fostering positive social attitudes.

Research on the application of the IPM in leadership and organizational management is also needed. Exploring how principles of integrity, justice, and service can be incorporated into leadership practices, corporate governance, and organizational culture could enhance ethical decision-making and employee well-being in diverse workplace settings.

Furthermore, there is potential for research on the role of the IPM in promoting environmental ethics and sustainable living. Islamic teachings emphasize stewardship (khilafah) and conservation of resources, and research could investigate how the IPM can influence attitudes and behaviors towards environmental sustainability.

Additionally, longitudinal studies tracking the impact of IPM principles on personal and community development over time would provide valuable insights into the long-term effects of these teachings. This research could examine changes in attitudes, behaviors, and well-being among individuals and communities practicing the IPM.

Lastly, exploring the cross-cultural applicability of the IPM beyond Muslim-majority societies would be beneficial. Research could investigate how its principles of justice, compassion, and ethical conduct resonate with diverse cultural and religious backgrounds, promoting social cohesion and ethical behavior on a global scale.

Addressing these potential areas for further research has the potential to enrich our understanding of the IPM's relevance and effectiveness in fostering personal growth, ethical conduct, and social harmony in a rapidly changing world.

Integrating the Islamic Personality Model (IPM) into modern educational and social systems requires a comprehensive approach that takes into account the unique aspects of Islamic teachings and their practical application. First and foremost, curriculum integration is essential. IPM principles, such as
spirituality, morality, and personal development, should be woven into existing subjects like ethics, social studies, and religious studies. This integration should emphasize practical applications of IPM virtues like honesty, compassion, and service through real-world examples and community-based projects.

Secondly, teacher training and development are crucial. Educators need comprehensive training on the IPM and its relevance in educational settings. Workshops, seminars, and ongoing professional development can help teachers effectively integrate IPM principles into their teaching practices, ensuring consistency and depth in delivering these values to students.

Promoting ethical values within schools and institutions is another critical aspect. Establishing a culture of ethical conduct based on IPM principles—such as fairness, justice, and respect for diversity—can help create a supportive environment for students and staff. This includes implementing clear codes of conduct that reflect these values and promoting a sense of responsibility towards the community.

Community engagement plays a significant role in reinforcing IPM principles. Involving parents, community leaders, and religious scholars ensures that IPM teachings are reinforced both in educational settings and in the home environment. Collaboration with stakeholders also helps in addressing cultural nuances and ensuring that IPM principles are relevant and accessible across diverse communities.

Research and evaluation are essential to assess the impact of IPM integration. Studies should evaluate how IPM principles contribute to character development, academic achievement, and social cohesion. Findings from research can inform ongoing improvements and best practices in integrating IPM into educational and social systems.

Lastly, promoting critical thinking and intellectual development within the IPM framework is crucial. Encouraging students to critically engage with Islamic teachings and their practical implications fosters a deeper understanding and application of IPM principles in their daily lives.

By implementing these recommendations, educational and social systems can effectively integrate the Islamic Personality Model (IPM) to foster holistic development, ethical conduct, and social cohesion among students and within communities. This integration not only promotes personal growth and well-being but also contributes to building just and compassionate societies rooted in Islamic values.

CONCLUSION

A recap of major insights from the literature review on the Islamic Personality Model (IPM) reveals several key findings that highlight its relevance and potential impact across various dimensions of life. The IPM, rooted in Islamic teachings, emphasizes a holistic approach to personal development encompassing spiritual, moral, intellectual, social, personal, and behavioral aspects. Insights from the literature emphasize the importance of integrating these dimensions to achieve a balanced and virtuous life. From a spiritual perspective, the IPM underscores the significance of rituals such as prayer and fasting in fostering a deep connection with Allah and enhancing spiritual well-being. Studies indicate that these practices contribute to inner peace, mindfulness, and a sense of purpose among practitioners. Morally, the IPM promotes virtues such as honesty, integrity, and compassion, which are crucial for fostering ethical behavior and social responsibility. Intellectually, the IPM encourages the pursuit of knowledge and critical thinking, aligning Islamic teachings with academic and intellectual growth. Socially, the model promotes values of justice, equality, and community service, enhancing social cohesion and fostering supportive relationships within communities. Personally, the IPM emphasizes self-discipline, gratitude, and patience, which contribute to resilience and emotional well-being. Behaviorally, the IPM advocates for moderation and balance in all aspects of life, guiding individuals to avoid extremes and live harmoniously. Together, these insights underscore the IPM's comprehensive approach to personal and societal development, highlighting its potential to promote holistic well-being and contribute to a just and compassionate society.

The literature review demonstrates that the IPM provides a robust framework grounded in Islamic principles that can guide individuals toward a fulfilling and virtuous life. By integrating these insights into educational and social systems, policymakers and educators can support the development of individuals who are not only academically proficient but also morally upright, socially responsible, and spiritually grounded, thereby fostering positive societal change.

Practical applications of the Islamic Personality Model (IPM) span various domains and offer valuable insights into fostering personal development, ethical conduct, and social cohesion. In education, the IPM can be applied to curriculum development by integrating teachings on spirituality, morality, and personal growth into subjects such as ethics, social studies, and religious studies. This approach helps
students develop a deeper understanding of Islamic values and their practical application in everyday life, promoting a sense of purpose and ethical awareness. In professional settings, the IPM encourages leaders to embody virtues such as honesty, integrity, and fairness. By incorporating these principles into organizational culture and decision-making processes, leaders can foster a work environment that values ethical conduct and mutual respect, thereby enhancing employee morale and productivity. In community engagement and social services, the IPM emphasizes values of justice, compassion, and service to others. Community organizations can leverage these principles to address social issues, promote social justice, and create a supportive network that uplifts individuals and families in need. On a personal level, the IPM promotes self-discipline, gratitude, and patience, which are essential for managing stress, maintaining mental well-being, and nurturing healthy relationships. By integrating these virtues into daily practices, individuals can cultivate a balanced and resilient personality that contributes positively to their personal growth and well-being. In healthcare and mental health services, the IPM can guide practitioners in providing culturally sensitive care that respects patients’ spiritual and moral beliefs. This approach helps build trust between healthcare providers and patients, thereby improving health outcomes and overall patient satisfaction. The practical applications of the IPM underscore its versatility and relevance in various domains of life. By integrating IPM principles into educational, professional, community, personal, and healthcare settings, individuals and organizations can foster environments that promote holistic development, ethical behavior, and social harmony grounded in Islamic values.

Reflecting on the importance of the Islamic Personality Model (IPM) for future research and practice reveals its significant potential to guide personal and societal development in a holistic manner. The IPM, rooted in Islamic teachings, offers a comprehensive framework that integrates spiritual, moral, intellectual, social, personal, and behavioral dimensions. This holistic approach is crucial for addressing contemporary challenges and promoting values such as justice, compassion, and ethical conduct across diverse communities. In terms of future research, further exploration of the IPM can deepen our understanding of its impact on individual well-being and societal harmony. Longitudinal studies can track the development of individuals over time to assess how practicing IPM principles influences personal growth, resilience, and mental health. Additionally, comparative studies across different cultural contexts can elucidate the universality and adaptability of IPM teachings in promoting ethical behavior and social cohesion. Practically, the IPM can inform various fields including education, healthcare, community development, and leadership. In education, integrating IPM principles into school curricula and teacher training programs can foster a values-based approach to learning that prepares students for responsible citizenship and ethical leadership. In healthcare, IPM can guide culturally sensitive care that respects patients' spiritual beliefs and moral values, enhancing patient-provider relationships and health outcomes. Moreover, the IPM can contribute to community development by promoting social justice initiatives, community service projects, and interfaith dialogues that build bridges across diverse communities. In leadership, IPM principles can guide ethical decision-making and organizational culture, fostering environments that prioritize fairness, integrity, and accountability. The IPM offers a robust framework for fostering personal growth, ethical conduct, and social cohesion. Embracing its teachings in future research and practice can contribute to the creation of more just, compassionate, and resilient societies grounded in Islamic values. By further exploring and applying IPM principles, we can address contemporary challenges and build a future where individuals and communities thrive in harmony with their beliefs and values.

AUTHORS’ DECLARATION

Authors’ Contributions and Responsibilities
All authors have important tasks, we research with their respective tasks starting from collecting literature, summarizing perception equations, writing, drafting articles to making revisions from editors and reviewers.

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