



Individual differences from the perspective of islam and psychology

Nurfadilah Tanjung ^{a,1,*}, Mufti Fatihatus Sakana ^{b,2}, Ma'nusatul Khauro ^{c,3}, Afriliani Zulaikha ^{d,4}, Ibrahim bin Salem ^{e,5}, Kana Safrina Rouzi ^{f,6}

^{a,b,c,d,e} Universitas Alma Ata, Indonesia; ^f Islamic University of Madina, Saudi Arabia

¹241500041@almaata.ac.id ²241500038@almaata.ac.id ³241500037@almaata.ac.id ⁴241500032@almaata.ac.id ⁵ibrahim.alsaedi@iu.edu.sa ⁶kanasafrina@almaata.ac.id

⁶kanasafrina@almaata.ac.id

*Corresponding Author

ARTICLE INFO

Article history

Received:

23-11-2024

Revised:

26-12-2024

Accepted:

02-01-2025

Keywords

Construction;

Diversity;

Tolerance;

Multicultural.

ABSTRACT

Education is essential for knowledge transfer and holistic individual development. A key factor in effective education is recognizing individual differences in physical, intellectual, and psychological aspects. Islam views human diversity as part of Allah's will, emphasizing respect and cooperation, as highlighted in Surah Ar-Rum (30:22) and Surah Al-Hujurat (49:13). Islam also advocates for education tailored to individual capacities. Psychology reinforces this perspective, emphasizing the role of cognitive abilities, learning styles, and motivation in education. Theories like Gardner's multiple intelligences and Tomlinson's differentiated instruction highlight the need for personalized learning approaches. Using a qualitative library research method, this study finds that both Islamic and psychological perspectives support inclusive and adaptive education. Integrating these insights enables educators to design curricula that maximize each student's potential, fostering a knowledgeable and ethical generation.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

Education is a crucial process that not only aims to transfer knowledge but also to develop individuals' potential holistically (Bebasari & Suhaili, 2022). One significant aspect of education is the existence of individual differences, which include variations in physical, intellectual, and psychological aspects. In this context, the concept of individual differences is recognized in both Islam and educational psychology.

From an Islamic perspective, humans are created with unique characteristics as proof of Allah SWT's greatness (Jiyanto, 2022). The Qur'an affirms in several verses that individual differences, such as racial, linguistic, and physical characteristics (Husna Nashihin & Yenny Aulia Rachman, 2024), are part of Allah's creation. In QS Ar-Rum: 22, Allah creates humans with different skin colors and languages as a sign of His greatness. This demonstrates that differences are a natural part of human life that should be appreciated rather than becoming a source of division (Sumedi, Nashihin et al., 2020). Islam teaches that although humans have physical and character differences (Hadisi et al., 2023), they are treated equally before Allah, and what distinguishes them is their piety.

In psychology, individual differences are a fundamental basis for understanding human behavior and development. Each individual has a unique way of thinking, feeling, and acting, which can be observed through various factors such as intellectual ability, emotional intelligence, motivation, and learning styles (Bebasari & Suhaili, 2022). Howard Gardner, with

his theory of multiple intelligences, states that humans possess various types of intelligence, including linguistic, musical, interpersonal, and others (Gardner, 1983).

Psychology also acknowledges that environmental differences and innate factors influence individual development. Therefore, in education, it is essential to adopt approaches that consider these differences (Eysenck, 1967). In the educational context, understanding individual differences is crucial for creating an inclusive and adaptive learning environment. Educators must be able to adjust their teaching methods to align with each student's unique characteristics (Tomlinson, 1999). Not all students learn in the same way; some prefer visual learning, others auditory, and some kinesthetic (Fleming & Mills, 1992). By understanding this, educators can develop more effective teaching strategies and empower students to reach their full potential.

Therefore, this paper aims to explore the concept of individual differences from both Islamic and psychological perspectives and their impact on education. Through a deeper understanding of these two perspectives, it is expected that the education system can become more inclusive and adaptive in addressing the diversity of learners.

Method

This study employs a qualitative approach using the library research method (Syaiful Anam, 2023), where data is collected from various credible literature sources such as books, scientific journals, and articles discussing individual differences from the perspectives of Islam and psychology (Zed, 2008). The data collection technique is conducted through document review, while data analysis follows a descriptive-analytical method by interpreting concepts from both disciplines and identifying commonalities and differences (Sugiyono, 2019). The validity of the data is ensured through source triangulation by comparing various references to obtain a more comprehensive and objective understanding (Moleong, 2017).

Results and Discussion

Concept of Individual Differences in Islam and Psychology

In Islam, the concept of individual differences is based on Quranic verses and hadiths that emphasize that every human being has their own strengths and weaknesses (Muthoifin et al., 2024). Ibn Khaldun believed that humans are essentially good, and later influences determine whether a person remains good or deviates towards evil. If good influences come first, the soul will become good, and vice versa. He also asserted that good and evil traits become ingrained (*malakah*), meaning they turn into deeply embedded habits (Nashihin, 2019). Thus, daily habits shape who a person is, rather than being determined by their inherent nature or disposition. What a person consistently does in daily life becomes their behavior (*khuluq*), shaped traits (*malakah*), and habits (*'adah*), which then define their fundamental nature (*tabi'ah*) and original disposition (*jibillah*) (Jiyanto, 2022).

The Quran, in Surah Ar-Rum (30:22), affirms that Allah created humans with different races and languages, which serves as a sign of His greatness and power. In the sight of Allah, all humans are equal, regardless of their race or language.

"And among His signs is the creation of the heavens and the earth, and the diversity of your languages and colors. Indeed, in that are signs for those of knowledge." (Ar-Rum: 22)

Professor Quraish Shihab, in his book *Tafsir Al-Misbah*, Vol. XI, page 37, explains that this verse highlights various natural phenomena and human differences as signs of Allah's power. The diversity in languages and skin colors is a testament to Allah's greatness.

Language variations occur in dialects and intonations, and the word "tongue" (لسان) in Arabic has two meanings: The physical organ used to produce speech and Language itself as a means of communication and knowledge transfer.

Additionally, the diversity of human skin tones, from black, yellow, brown, to white, is influenced by environmental factors such as sun exposure and geography (Nurul Umah

Fijanati, Hafidz, Sukadi, 2023). However, these differences should not be a source of division; instead, they should be appreciated as part of Allah's grandeur and serve as a means for mutual understanding (Bebasari & Suhaili, 2022).

The Quran, in Surah Al-Hujurat (49:13), further emphasizes that all humans originate from the same ancestors, Adam and Eve. Differences in nationality, ethnicity, and skin color exist not for arrogance or division but for mutual recognition and cooperation (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). The true measure of human superiority in Islam is piety (taqwa) before Allah.

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Al-Hujurat: 13)

This verse teaches humility and discourages pride based on ancestry or race. Instead, one's true worth is determined by their righteousness and devotion to Allah.

In psychological development, individual differences refer to variations in physical and psychological aspects (Nashihin et al., 2025). These differences impact thinking, emotions, and behavior, particularly in education (Muchamad Chairudin, 2023), where factors such as intelligence, talents, and learning styles shape student performance (Dweck, 2006).

Psychologists classify individual differences into three main aspects:

1. Biological Differences – Physical distinctions, even among twins, such as gender, body shape, skin color, and eye color. Health conditions, including vision and hearing impairments, also affect learning (Eysenck, 1967).
2. Intellectual Differences – Intelligence levels vary, influencing academic performance. Intelligence, defined as the ability to adapt, use abstract concepts, and understand relationships, is inherited but can be developed through education and environment (Gardner, 1983).
3. Psychological Differences – Personality traits such as emotional tendencies, sociability, and attitudes, influenced by genetics and environment. These differences pose challenges in education, as teachers must address diverse learning interests and engagement levels (Bandura, 1997).

Impact of Individual Differences on Education Islamic Perspective

Islam acknowledges the profound impact of individual differences on education. Key implications include:

1. Diverse Teaching Methods: Teaching should align with students' intellectual capabilities, as emphasized in the hadith:

"Speak to people according to their level of understanding." (HR. Bukhari)

Inclusive Education: Islam promotes equal opportunities for all, including individuals with special needs. Surah An-Nahl (16:125) states:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner..."

Developing Individual Potential: The Quran (Al-Isra': 84) states that every individual acts according to their disposition, underscoring the need for education that nurtures unique abilities.

Psychological Perspective

Psychology highlights how individual differences shape education through:

1. Learning Styles: Visual, auditory, and kinesthetic learners process information differently (Fleming & Mills, 1992).
2. Multiple Intelligences: Howard Gardner (1983) identified diverse intelligences beyond academics, such as interpersonal and musical intelligence.
3. Motivation & Academic Success: Psychological factors like self-efficacy (Bandura, 1997) and growth mindset (Dweck, 2006) influence learning perseverance.
4. Social Interaction & Well-being: Personality differences affect social adaptation and stress management.

5. Career Choices: Holland's career theory (1997) suggests that career paths align with personality and interests.

Implementation in Education

To accommodate individual differences, education should integrate strategies from both Islamic and psychological perspectives:

1. Differentiated Instruction (Tomlinson, 1999) – Adapting teaching content, methods, and assessments to student needs.
2. Curriculum Based on Individual Potential – Aligning education with students' talents and interests, as per Surah Al-Isra' (17:84).
3. Multiple Intelligence Development – Encouraging diverse skills beyond academics, resonating with Islamic teachings on holistic personal growth.

Conclusion

This paper asserts that individual differences are essential from both Islamic and psychological perspectives, especially in the context of education. Islam teaches that differences among humans, whether physical or psychological, are part of Allah's will and should be appreciated and managed wisely. From an Islamic perspective, humans are created with various differences not to create conflict but as a means to know and cooperate with one another, as explained in QS. Al-Hujurat: 13. From a psychological perspective, individual differences significantly influence how a person learns and develops. Each individual has unique intelligence, learning styles, motivation, and interests, which educators must consider to ensure an effective learning process. Psychology also shows that these differences affect social interactions, academic achievements, and even career choices. Therefore, it is crucial for educators to implement varied and flexible teaching methods, as emphasized by the theory of differentiated instruction. This theory highlights the importance of adapting learning materials, processes, and outcomes to match the unique characteristics of each student.

Thus, both Islam and psychology suggest that the education system should be implemented in a more inclusive manner, emphasizing the development of diverse individual potentials. Islam recommends that education be tailored to students' intellectual capacities, while psychology highlights the importance of understanding differences in intelligence, motivation, and learning styles. Ultimately, education that considers individual differences will be better able to accommodate the needs of each learner and encourage them to develop according to their best potential. Through a comprehensive understanding of individual differences, educators are expected to design more inclusive and adaptive curricula and teaching methods, allowing each student to learn in the most suitable way for them. In this way, education can become a more effective means of shaping knowledgeable, ethical, and God-conscious generations.

Bibliography

- Bebasari, M., & Suhaili, N. (2022). Perbedaan individu di dalam psikologi pendidikan. *Indonesian Journal of Counseling and Development*, 4(1), 1–8.
- Bandura, A. (1997). *Self-Efficacy: The Exercise of Control*. W.H. Freeman and Company.
- Dewey, J. (1916). *Democracy and Education*. The Macmillan Company.
- Dweck, C. S. (2006). *Mindset: The New Psychology of Success*. Random House.
- Eysenck, H. J. (1967). *The Biological Basis of Personality*. Springfield, IL: Thomas.
- Fleming, N. D., & Mills, C. (1992). "Not Another Inventory, Rather a Catalyst for Reflection," *To Improve the Academy*, 11, 137-155.
- Gardner, H. (1983). *Frames of Mind: The Theory of Multiple Intelligences*. Basic Books.
- Hadisi, L., Hakim, M. R., Musthan, Z., Nashihin, H., & Kendari, I. (2023). *Implementation of Learning Management In Building an Attitude of Religious Tolerance at State High*

- Schools In The Muna District. *Edukasi Islami: Jurnal Pendidikan Islam*, c, 1879–1892. <https://doi.org/10.30868/ei.v12i03.4296>
- Holland, J. L. (1997). Making Vocational Choices: A Theory of Vocational Personalities and Work Environments. Psychological Assessment Resources.
- Husna Nashihin, & Yenny Aulia Rachman. (2024). Education strategy of counter-radicalism with aswaja orientation in quranic education centers in indonesia. *At Turots: Jurnal Pendidikan Islam*, 6(1), 445–450. <https://doi.org/10.51468/jpi.v6i1.707>
- Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, H. N. (2023). Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh). *Attractive : Innovative Education Journal*, 5(2), 514–522.
- Jiyanto, J. (2022). Konsep Hereditas dan Lingkungan Pendidikan dalam Perspektif Al-Qur'an. *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan*.
- Muchamad Chairudin, H. N. (2023). Nilai-Nilai Pendidikan Akhlak dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab. *Attractive : Innovative Education Journal*, 5(2), 754–765.
- Muthoifin, Erawati, D., Nashihin, H., Mahmudulhassan, Setiawan, B. A., Rofi, S., & Hafidz. (2024). An Interfaith Perspective on Multicultural Education for Sustainable Development Goals (SDGs). *Journal of Lifestyle and SDGs Review*, 4(3), e01720. <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n03.pe01720>
- Jafar Al Hadar dalam Channel Youtube Jeda Nulis. *Attractive : Innovative Education Journal*, 4(1), 1–12.
- Nashihin, H. (2019). Kontektualisasi Strategi Pembelajaran Nabi (Studi Analisis Hadist tentang Kafarat Puasa, Amalan Utama, dan Zina). *Al- Ghazali*, 2(1), 15.
- Nashihin, H., Rachman, Y. A., Fitrianto, I., & Suhartono. (2025). Empowering Creativity Of Disabled Students Through Sustainable Agropreneur Education at Ainul Yakin Islamic Boarding School in Yogyakarta to Support the SDGs. *Journal of Lifestyle and SDGs Review*, 5(2), e02878. <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02878>
- Nurul Umah Fijanati, Hafidz, Sukadi, H. N. (2023). Etika Dakwah Menurut Pandangan Habib Husein
- Sumedi, Nashihin, H., Yahya, M. D., & Aziz, N. (2020). Morality and Expression of Religious Moderation in " Pecinan ". *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 5(3), 24158–24168.
- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT GLOBAL EKSEKUTIF TEKNOLOGI. https://books.google.co.id/books?hl=id&lr=&id=w-bFEAAQBAJ&oi=fnd&pg=PA1&ots=vRP1bKcVRG&sig=dA4E7fb8uf45B7Uv87JkztTGviQ&redir_esc=y#v=onepage&q&f=false
- Tomlinson, C. A. (1999). *The Differentiated Classroom: Responding to the Needs of All Learners*. ASCD.