

A Comparative Analysis of Indicators of Extroversion from the Perspective of Psychology and Islamic Texts

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Article Info

Received: Dec 15, 2018

Received in revised form:

Jan 22, 2019

Accepted: Mar 6, 2019

Available Online: Sep 22, 2020

Keywords:

Islam

Extroversion

Psychology

Factor

Index

Abstract

Background and Objective: Personality traits are one of the important variables in explaining behavior. Many behavioral psychologists have been motivated to produce a variety of theories about personality. On the other hand, a wide range of characteristics and their roles in humans' performance have been classified and introduced. Matching these two view points can provide a more precise and useful viewpoint in this regard. The purpose of this study is compare the indicators of extroversion from the perspective of psychology and Islam.

Methods: This is a review study. For extracting and analyzing the indexes of extroversion, psychological books and sources and Islamic texts i.e. the Quran and the hadiths (statements from the Prophet and Imams) were used. Then, the indexes of extroversion were compared from the perspective of Islam and Islamic texts. The authors reported no conflict of interests.

Results: All the six indicators of extroversion in psychology can be found in Islamic texts as well, but in the latter, the concept and the criteria are more accurate and extensive than those in psychological texts. The indicators of extroversion in psychology have been merely based on behavioral and psychological factors while in Islam, there is a relational triangle between human, others and God, The purpose of psychology in explaining the indicators is individual and social well-being. But in Islam, in addition to this purpose, attention to each of the indicators provides the ground for eternal salvation.

Conclusion: Without taking the theoretical and virtual dimension into account, it is impossible to achieve an explicit meaning of the indicators of extroversion. Godliness paves the way for a desirable human relationship with others and Islam provides people with the opportunity to become more extroverted through practical measures and incentives.



 <https://doi.org/10.22037/jrrh.v6i3.23733>

Please cite this article as: Khalili R, Kohsari R, Sotodehasl N. A Comparative Analysis of Indicators of Extroversion from the Perspective of Psychology and Islamic Texts. Journal of Pizhūhish dar dīn va salāmat. 2020;6(3):139-156. <https://doi.org/10.22037/jrrh.v6i3.23733>

Summary

Background and Objective

Personality traits are among the most important variables in explaining human behavior. This has motivated many psychological researchers to develop various theories to describe personality. But these views are constantly evolving and

eliminating the shortcomings. The evolution of personality theories led to the emergence of one of the most influential contemporary theories of personality. This theory is known as the model of the five great personality factors. This model has been agreed upon by various psychologists due to its ability to measure various personality traits. Based on this model, man, as a rational being, can explain and analyze his personality and behavior.

Each of the five major factors is divided into six subscales. McCrae and Costa attribute these five factors to the traits and subscales of these factors (1). On the other hand, in the religion of Islam, personality is one of the important issues. God says, "Say, 'Everyone acts according to his own character and nature'" (2). And his bodily actions embody his same spiritual qualities and actions (3). In religious texts, a wide range of attributes and the role of each of them in the performance of individuals have been classified and introduced. Matching the two perspectives of psychology and Islamic texts can provide an accurate and effective perspective.

The purpose of this study is a comparative study of extroversion indicators from the perspective of psychology and Islamic texts.

Methods

This research is a review study. In order to extract and analyze the indicators related to the extroversion, which include intimacy, collectivism, boldness, activity, desirable excitement and positive thinking (4), specialized psychological texts and Islamic texts (Quran and Hadith) such as the content of verses and hadiths were used. Then, the extraversion practices of personality were examined comparatively from the perspective of psychology and Islamic texts.

Results

All the six noted indicators of extroversion in psychology can also be found in Islamic texts, so that if the purpose is simply to define and describe the appearance of the an extrovert, the procedures are completely consistent in Islam and psychology. For example, in the discussion of amiability, both perspectives present common physical features as signs of intimate relationships. But the attributes of the sub-scales in Islam in terms of the breadth of the concept and the criteria are more accurate and extensive than those in psychological texts and are carefully drawn and studied in a three-pole model and in the framework of extremity or excess and the golden mean. For example, in the practice of excitement, excess or extremity is a sign of boldness and lack of it is a sign of cowardice and traits such as courage, patience and steadfastness are related to the golden mean in this index.

The mentioned indicators of extroversion in psychology are regulated solely by taking into account psychological and behavioral factors. While in Islam, a triangle of communication between human, community and God has been formed according to psychological, behavioral

and attitudinal factors. The goal of psychology in explaining these indicators is individual and social well-being. But in Islam, in addition to this goal, addressing each of the indicators is a ground for eternal salvation. In fact, Islamic texts, in all indicators, consider both material and spiritual use. At the same time, however, it shifts from a state of equilibrium to a balance between the material and spiritual aspects of human being.

Conclusion

Islamic dialectic does not agree with those who only pay attention to action and do not deal with ideas and thoughts; neither does it agree with those who believe that ideology is everything and do not care about action (5). According to Islamic thought, material issues alone cannot lead to unity and cause strong and sustainable behaviors and relationships in the mentioned indicators, because material issues are limited and human demand is unlimited. The confrontation between these two realms inadvertently provokes a wide range of differences. Therefore, religious propositions introduce the formation of a communication triangle (God, person, others) and placing God and divine commands at the top of any motivation and action as the basis for establishing the desired human relationship and ensuring the sustainable relationships. Therefore, in all indicators presented by Islam, belief in the origin and resurrection and adherence to the rules of religion can guarantee relationships. Therefore, from the perspective of Islamic texts, without taking into account the attitudinal and spiritual dimensions, one cannot achieve a clear concept of the indicators of extroversion, but Godliness paves the way for a desirable human relationship with others, and Islam provides people with the opportunity to become more extroverted through practical measures and incentives. Scientific research also confirms that strengthening religious beliefs is an effective step in mental health and prevention of mental disorders (6). This shows the importance of spirituality and points to the need for paying attention to the spiritual aspects and striving for its growth and development (7). On this basis, religious texts study the roots of each index in depth and consider it in three areas of thought, psyche and behavior of individuals. Thus, in each index, instead of simply examining the apparent behaviors of individuals, it expresses what is correct from the perspective of God and the Fourteen Infallibles (AS) so that human can identify their strengths and weaknesses by assessing their actions and comparing them with sound divine criteria.

Given that combining the mentioned psychological perspective has certain shortcomings due to its lack of attention to spiritual factors, combining these two perspectives and adding criteria and effective factors in the indicators of extroversion from the perspective of Islamic texts (Quran and Hadith) to the views of psychologists can be the basis for presenting human ideologies and their application.

Acknowledgements

We thank all those who helped the researchers in this research project.

Funding

According to the authors, this research did not receive any specific grants from any funding agencies in the public, commercial, or not-for-profit sectors.

Conflict of interest

The authors declared no conflicts of interest.

Authors' contribution

All authors participated in all stages of writing the article.

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دراسة تطبيقية لرؤى مؤشرات انفتاح الشخصية بمنظار علم النفس والنصوص الإسلامية

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الملخص

خلفية البحث وأهدافه: إن الصفات الشخصية تعتبر من جملة المتغيرات المهمة في شرح السلوك. وقد دفع هذا الموضوع الكثير من الباحثين في علم النفس الى طرح نظريات مختلفة حول الشخصية. وقد كانت هذه الآراء دائماً موضع تكامل وعمل على رفع نواقصها. ومن جهة أخرى فإن دين الإسلام المبين قد طرح وصنف مجموعة واسعة من الصفات ودور كل واحدة منها في سلوك الأشخاص. والدراسة المقارنة بين هاتين الرؤيتين يمكنها فتح الأفق أمام رؤية دقيقة ومفيدة. وبناءً على هذا، فإن الهدف من هذا التحقيق الفعلي هو القيام بدراسة مقارنة لرؤى مؤشرات انفتاح الشخصية بمنظار علم النفس والنصوص الإسلامية.

منهجية البحث: يعتبر هذا التحقيق من نوع المطالعة المرورية بهدف استخراج وتحليل الرؤى المرتبطة بمؤشرات الانفتاح من النصوص التخصصية لعلم النفس والنصوص الإسلامية. أي أنه قد تمت الاستفادة من القرآن والحديث من خلال الدراسة المضمونية للآيات والروايات، ثم تم القيام بالدراسة المقارنة لرؤى انفتاح الشخصية بين نظرة علم النفس ونظرة النصوص الإسلامية. ولم يلحظ مؤلفو المقالة أي تقرير عن تعارض للمنافع فيما يرتبط بهذا التحقيق.

الكشوفات: إن جميع الرؤى الست لمؤشرات الانفتاح في علم النفس موجودة في النصوص الإسلامية أيضاً. ولكن هذه الرؤى مطروحة في النصوص الإسلامية بنحو أوسع من جهة سعة المفهوم والضوابط والمعايير. فرؤى مؤشرات الانفتاح قد تم تنظيمها في علم النفس من خلال الأخذ بعين الاعتبار للعوامل الخارجية والسلوكية فقط. بينما نجد أنها قد أخذت شكلاً من العلاقة الثلاثية في الإسلام بين الشخص والآخرين والله مع الأخذ بعين الاعتبار للعوامل النفسية والسلوكية. وبينما نجد أن الهدف لعلم النفس من شرح الرؤى هو تحسين الحياة الفردية والاجتماعية فإننا نجد أن الإسلام مضافاً إلى هذا الهدف فإنه يعتبر كل واحدة من هذه الرؤى تشكل أرضية للسعادة الأخروية.

الاستنتاج: بدون الاهتمام بالبعد النظري والمعنوي فإنه لا يمكن الوصول إلى مفهوم واضح عن رؤى مؤشرات الانفتاح. فالإله يمثل أرضية الارتباط الإنساني المطلوب مع الآخرين، كما أن الإسلام يهيئ أرضية الانفتاح الأكثر للأشخاص من خلال التدابير العملية والأحكام التشويقية والتكليفية.

يتم استناد المقالة على الترتيب التالي:

Khalili R, Kohsari R, Sotodehasl N. A Comparative Analysis of Indicators of Extroversion from the Perspective of Psychology and Islamic Texts. Journal of Pizhūhish dar dīn va salāmat. 2020;6(3):139-156. <https://doi.org/10.22037/jrrh.v6i3.23733>

بررسی تطبیقی رویه‌های شاخص برون‌گرایی شخصیت از منظر روان‌شناسی و متون اسلامی

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چکیده

سابقه و هدف: صفات شخصیتی از جمله متغیرهای مهم در تبیین رفتار است. این موضوع بسیاری از پژوهشگران روان‌شناس را به ایجاد نظریه‌های مختلف شخصیت جذب کرده است. اما این دیدگاه‌ها همواره در حال تحول و رفع نواقص است. از طرفی در دین مبین اسلام، مجموعه گسترده‌ای از صفات و نقش هر کدام از آنها در عملکرد افراد طبقه‌بندی و معرفی شده است. تطبیق این دو دیدگاه می‌تواند چشم‌انداز دقیق و اثربخشی را به وجود آورد. از این رو، هدف پژوهش حاضر بررسی تطبیقی رویه‌های شاخص برون‌گرایی شخصیت از منظر روان‌شناسی و متون اسلامی بود.

روش کار: این پژوهش از نوع مروری است. برای استخراج و تحلیل رویه‌های مرتبط با شاخص برون‌گرایی از متون تخصصی روان‌شناسی و متون اسلامی یعنی قرآن و حدیث با بررسی محتوایی آیه‌ها و روایات استفاده و سپس رویه‌های برون‌گرایی شخصیت از دیدگاه روان‌شناسی و متون اسلامی بررسی تطبیقی شده است. مؤلفان مقاله هیچ‌گونه تضاد منافی درباره این پژوهش گزارش نکرده‌اند.

یافته‌ها: هر شش رویه شاخص برون‌گرایی در روان‌شناسی در متون اسلامی نیز وجود دارد اما در متون اسلامی رویه‌ها از نظر وسعت مفهوم و ضوابط و معیارها گستردگی بیشتری دارد. رویه‌های شاخص برون‌گرایی در روان‌شناسی صرفاً با در نظر گرفتن عوامل روانی و رفتاری تنظیم شده، در حالی که در اسلام مثلی ارتباطی بین فرد، دیگران و خداوند با توجه به عوامل روانی، رفتاری و نگرشی شکل گرفته است. هدف روان‌شناسی از تبیین رویه‌ها بهزیستی فردی و اجتماعی است؛ اما در اسلام علاوه بر این هدف، پرداختن به هر کدام از رویه‌ها زمینه‌ای برای سعادت اخروی محسوب می‌شود.

نتیجه‌گیری: بدون توجه به بُعد نگرشی و معنوی نمی‌توان به مفهوم روشنی از رویه‌های شاخص برون‌گرایی دست یافت. خداگرایی زمینه‌ساز ارتباط انسانی مطلوب با دیگران است و اسلام با تدابیر عملی و احکام تشویقی و تکلیفی، زمینه برون‌گراتر شدن افراد را فراهم می‌کند.

اطلاعات مقاله

دریافت: ۲۴ آذر ۱۳۹۷

دریافت متن نهایی: ۲ بهمن ۱۳۹۷

پذیرش: ۱۵ اسفند ۱۳۹۷

نشر الکترونیکی: ۱ مهر ۱۳۹۹

واژگان کلیدی:

اسلام

برون‌گرایی

روان‌شناسی

رویه

شاخص

استناد مقاله به این صورت است:

Khalili R, Kohsari R, Sotodehasl N. A Comparative Analysis of Indicators of Extroversion from the Perspective of Psychology and Islamic Texts. Journal of Pizhūhish dar dīn va salāmat. 2020;6(3):139-156. <https://doi.org/10.22037/jrrh.v6i3.23733>