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THE DYNAMICS OF PERSONALITY CHANGE:  
A COMPARATIVE ANALYSIS BETWEEN WESTERN AND  
ISLAMIC PERSPECTIVES

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**Abstract:**

Personality change is a dynamic process influenced by various internal and external factors. Based on their epistemological and methodological foundations, Islam and the West offer different approaches to understanding this change. One crucial aspect is the time required for personality change to occur and the factors that influence it. This study comparatively analyzes the Islamic and Western approaches to understanding personality change dynamics and duration. This study uses a qualitative approach through literature analysis of major theories of Western psychology, such as Freud's psychodynamic theory, Erikson's developmental theory, and social learning theory, which relate personality change to certain age stages. In addition, the concept of personality change in Islam is analyzed through the principle of tazkiyah al-nafs based on the Quran and hadith. Tazkiyah al-nafs is a process of self-purification and moral development that emphasizes changes throughout life and is influenced by the individual's continuous practice. The

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study found that Islam and the West recognize personality change as a long-term process that depends on life experiences, environment, and individual efforts. The Western approach emphasizes changes occurring in specific life phases, such as childhood, adolescence, and adulthood. In contrast, the Islamic perspective emphasizes continuous change that can occur at any time depending on spiritual awareness, moral development, and individual efforts in self-purification. This study concludes that the duration of personality change is subjective and varies according to the perspective used. The Islamic approach emphasizes continuous change throughout life, while the Western approach is more likely to see change during specific developmental phases. Integrating these two perspectives produces a more comprehensive model of personality development, providing a solid foundation for further research and encouraging ongoing exploration in this area.

**Keywords:**

Personality Change, Islamic Personality, Islamic Psychology, Western Psychology, *Tazkiyah al-Nafs*

## Introduction

Personality change is a dynamic process that occurs throughout an individual's life and is influenced by various internal and external factors. In an academic context, this change is the focus of multiple schools of thought, including Western psychological science and Islamic spirituality. This study comparatively analyzes the approach to personality changes between Islamic and Western perspectives by focusing on the dynamics of change and the period required for such change.

The Western approach to personality change is often based on modern psychological theories such as Sigmund Freud's psychoanalytic theory, Erik Erikson's developmental theory, and Albert Bandura's social learning theory. Each theory emphasizes a specific developmental phase as a significant personality turning point in an individual's life. However, in Islam, personality change is understood as a continuous spiritual journey through the concept of *tazkiyah al-nafs*, which is the purification of the soul. This concept is based on the Quran, hadith, and the teachings of scholars on moral and spiritual development.

This study aims to delve deeper into how personality change is understood, experienced, and managed from these two perspectives and how integrating the two can produce a more holistic and balanced model of personality development.

## Methodology

This study uses a qualitative approach through literature analysis. The primary sources include academic literature related to theories of personality change, including Sigmund Freud's psychoanalytic theory, which emphasizes the role of internal conflict and childhood experiences in personality formation; the Theory of Psychosocial Development by Erik Erikson presents eight stages of development throughout human life and Albert Bandura's Social Learning Theory relates personality change to learning through observing and imitating behavior. However, the Islamic approach to personality change is analyzed through the interpretation of the verses of the Quran related to *tazkiyah al-nafs*, the hadiths of the Prophet Muhammad SAW, the views of scholars such as Imam al-Ghazali and Ibn Qayyim al-Jawziyyah, and contemporary studies related to personality by Islamic scholars. This analysis

compares the time dimension, factors of change, and intervention approaches to personality change between the two perspectives. The comparison criteria include the duration of personality change, internal and external factors, the role of spiritual and moral awareness, and the emphasis on the phases of life and continuous change.

### Literature Review

Previous studies have discussed personality change from a Western psychological perspective and an Islamic approach. In Western psychology, personality change is usually studied in the context of individual development and response to environmental changes. Costa and McCrae (1992), in the Five-Factor Model (Five-Factor Model), suggest that personality is relatively stable after age 30 but can still change due to life experiences such as marriage, loss, or illness. Roberts et al. (2006) also suggest that personality change is gradual and can occur until late adulthood.

Recent studies have also shown that personality change can occur due to planned interventions. Allemand and Flückiger (2022) showed that self-awareness training and cognitive therapy can change personality traits such as openness and emotional stability. Similarly, Stieger et al. (2020) found that using mobile applications to build daily habits also contributed to increased positive personality traits. A longitudinal study by Bleidorn et al. (2019) highlighted those educational experiences, career transitions, and the formation of interpersonal relationships play a significant role in personality change in the early decades of adulthood. A study by Lüdtkke et al. (2020) found that personality remains influenced by the social environment despite being stable. Regarding neuropsychology, changes in brain structure associated with meditation and mindfulness training also positively impact the formation of traits such as patience and empathy (Tang et al., 2020). A study by Houben et al. (2021) also found that values-based therapy approaches significantly shape consistent personality and moral values.

Classical theories also make a significant contribution to explaining personality change. Through Psychoanalytic Theory, Sigmund Freud emphasized that internal conflicts between the id, ego, superego, and early childhood experiences shape personality (Freud, 1961). Erik Erikson, through his Psychosocial Theory, proposed that personality change occurs through eight stages of life, where each phase brings its developmental crisis (Erikson, 1950). Albert Bandura, in his Social Learning Theory, stated that learning through observation and imitation of the behavior of other individuals plays a significant role in personality development (Bandura, 1977).

In contrast, the Islamic approach to personality change is more spiritual and transformative. Al-Ghazali emphasized the concepts of *mujahadah* (struggle against desires) and *muhasabah* (self-introspection) as the basis for true change. Nasr (1987) emphasized the importance of balance between the mind, body, and spirit, while Al-Attas (1990) stated that Islamic education aims to cultivate *adab* and *tazkiyah al-nafs*. A study by Rani et al. (2018) reinforces this approach by proving that *tazkiyah al-nafs* can increase emotional stability and self-control. Furthermore, Hassan et al. (2023) found that spiritual practices such as prayer, dhikr, and Quran recitation play a role in building a balanced Muslim personality. It is supported by Mutalib et al. (2021), who proved that moral education based on Islamic values increases the motivation and discipline of secondary school students.

Based on the literature review, it is clear that Western and Islamic perspectives have different approaches to understanding and explaining personality change. Therefore, writing a comparative article between Islamic and Western perspectives is very important for:

1. Providing a holistic picture of personality change, encompassing humans' external and internal dimensions.
2. The study shows the uniqueness of the Islamic approach, which is centred on spiritual development and moral values, compared to the West, which is more based on psychosocial and empirical development.
3. Helping to build a more balanced theoretical framework in psychology, especially in the context of education, counselling, and human development in the Muslim world.
4. Filling the gap in existing research that is still dominated mainly by the Western perspective, without considering alternative philosophical self-change based on revelation.

With this comparison, the fundamental differences between these approaches can be seen in how both complement each other to understand personality change more comprehensively and meaningfully.

## Result and Discussion

### *Definition of Personality According to Islam and the West*

Personality refers to the characteristics or unique combination of traits, behaviours, emotions, motivations, and thought patterns that show the difference between an individual and another individual (Mohammad Ghozali & Nor 'Azzah Kamri, 2017; Paloutzian et al., 1999; Feist & Feist, 2008). From the Islamic perspective, an individual's personality refers to the '*sahsiah*' or '*akhlak*' that he has. It coincides with the meaning of *akhlak* in Arabic, which is a character, behavior (*tabiat*), and customs (Mohammad Ghozali & Nor 'Azzah Kamri, 2017; Nurwahidah Ab Ghani et al., 2013).

According to Fariza Md Sham et al. (2013), personality refers to a person's personality, behaviour, temperament, or character that results from internal (spiritual) and external (physical) factors of an individual. It coincides with the view of Taqi al-Din al-Nabhani (1994), as mentioned in Mohammad Ghozali and Nor 'Azzah Kamri (2017), that a person's personality is determined by their way of thinking (*al-aqliyyah*) and their way of behaving (*al-nafsiyyah*). Therefore, discussions or studies related to personality need to include both aspects. Studies or research related to personality that is conducted without discussing spiritual aspects in addition to biological, social, and cultural factors will lead to incomplete descriptions and conclusions about a person (Alimov & Arabov, 2022).

### *Factors of Personality Formation and Change*

Western psychology views personality as shaped by empirical factors and human potential alone (Susila Elawati et al., 2023; Agus Silahudin, 2019), with various theories emphasizing different aspects such as id, ego, and superego (Suhermanto Ja'far, 2016). Personality differences between individuals are influenced by many factors, such as genetic factors, environment, or education, but they are not something fixed and cannot change. These personality traits can be changed or improved through behavioral changes, training, positive life experiences, religious practices, and so on (Ahmad Fakhruddin Mohd Tahir et al., 2018; Alimov & Arabov, 2022; Nurwahidah Ab Ghani et al., 2013).

Character education is crucial for developing holistic personalities and building a strong society (Binti Maunah, 2016; N. Othman, 2009). The process involves multiple stakeholders, including family, schools, and community (Jito Subianto, 2013). Mothers play a central role in shaping children's personalities through exemplary behavior and moral guidance (Mutiara Safa, 2017). Character formation begins early, with play activities in physical education contributing to children's development (A. B. Utama, 2011). Islamic principles and Quranic values are emphasized in leadership character formation (Amiril Ahmad, 2022). Parenting styles significantly impact character development (Anisah Anisah, 2017). Character education is viewed as a continuous, multifaceted process essential for individual and societal development.

Islamic psychology, however, considers spiritual elements and divine influence in personality development (S. Jalil et al., 2017; Muhammad Hilmi Jalil & Mohd. Yusof Othman, 2017). Both perspectives acknowledge the importance of self-concept and character education (Siti Aisyah & N. Afandi, 2021). Cross-cultural studies reveal differences in personality traits across regions, with Asians tending to be more collectivist and Americans more individualistic (Rayza Ilfie Azkya Ashgarie & Mutia Husna Avezahra, 2023). While Western and Islamic approaches share some similarities, particularly with humanistic and cognitive theories, they differ significantly from psychoanalytic and behaviourist schools (A. Hadi, 2018).

A study by Ahmad Fakhruddin Mohd Tahir et al (2018) shows that the religion of Islam influences the change of Muslim personality through the encouragement of faith, righteous deeds and actions calling for goodness and preventing evil. Apart from that, Islam builds Muslim personalities through worship, obedience to Allah SWT and appreciation of praiseworthy morals. The strength of intention for Allah SWT which is present in Islamic teachings motivates humans to be steadfast and maintain personality changes no matter what the circumstances (Nurul Komariah & Ishmatun Nihayah, 2023).

**Table 1: Factors Influencing Personality Formation and Change**

Category	Key Factors	Brief Description
<b>Western Psychology</b>	Genetics, environment, education	Personality is shaped through interaction between biological and environmental factors. It is not fixed and can change.
	Life experiences and learning	Personality can change through training, behavioural reinforcement, and positive experiences.
	Character education	Involves family, school, and community in shaping moral and social behaviour.
	Mothers as role models	Mothers play a vital role in guiding moral development through exemplary behaviour.
	Play-based activities (physical education)	Supports early personality development through social interaction and teamwork.
	Parenting styles	Significantly influence children's moral and emotional development.
	Cultural and social environment	Cross-cultural research shows that collectivist cultures vs. individualistic cultures shape personality differently.



Category	Key Factors	Brief Description
<b>Islamic Psychology</b>	Spiritual and divine elements	Stresses the role of faith, connection with Allah SWT, and religious obligation in shaping the soul and behaviour.
	Character development based on the Qur'an	Focuses on noble morals, enjoining good and forbidding evil, and sincerity of intention ( <i>niyyah</i> ) for Allah.
	Worship and obedience	Instills discipline and perseverance in personal change.
<b>Similarities</b>	Intention for the sake of Allah SWT	Motivates individuals to maintain positive change regardless of life's challenges.
	Self-concept & character education	Both approaches recognize the importance of self-awareness and moral development in personality.
<b>Differences</b>	Western: empirical and human-centred	The West focuses on observable, rational factors, while Islam integrates spiritual, moral, and divine guidance into personality development.
	Islamic: spiritual and divine-centred	

Source: Author's

### ***Personality Change Through Guidance and Training***

According to Allemand and Fluckiger (2022), a person's personality can change due to external factors such as guidance and training. Training and guidance can facilitate faster personality changes because humans have an intrinsic desire to change, grow, and actualize themselves (Allemand & Fluckiger, 2022). A study by Stieger et al. (2021) showed that participants in a ten-week digital personality change intervention were able to reduce negative emotions, driven by the desire to become better by minimizing negative feelings in themselves. The goal of personality change encourages individuals to strive for consistent modifications in attitude, common among adolescents, middle-aged individuals, and older adults (Allemand & Fluckiger, 2022; Baranski et al., 2021).

Long-term personality is influenced by various factors, including how one and others accept or respond to the personality in question. Positive feedback can reinforce the results achieved, while unpleasant negative feedback may lead an individual to revert to previous behavioural patterns (Allemand & Fluckiger, 2022). According to Allemand and Fluckiger (2022), there are four factors of personality change through coaching and training, namely: i) awareness of the difference between the desired personality and the actual personality, ii) the strength of existing personality traits, motivation, skills, interests, and social support such as support from family and friends to achieve the goal of change, iii) a reflective process to help participants better understand the strength and level of motivation for change and iv) continuous training or action aimed at helping to explore and practice new behaviours and gradually increase involvement in new activities and behaviours outside the "comfort zone." The optimal integration of these four change factors can maximize the impact of the training and coaching.

The study by Stieger et al. (2021) shows personality change through training and coaching, where a six-week clinical coaching test on stress and depression showed significant changes in participants' personality traits and personality characteristics over the period. Similarly, a study

by Roberts et al. (2017) found that there was a decrease in negative emotions and an increase in extraversion due to an intervention to overcome mental health problems. Most personality changes occurred in the first to seventh weeks and increased after eight to ten weeks (Allemand & Fluckiger, 2022). The study by Martin et al. (2014) showed that participants' participation in a ten-week, face-to-face, structured personality change coaching program with a psychologist resulted in significant increases in conscientiousness and extraversion as well as a decrease in negative emotions and some personality changes were also successfully maintained three months after the personality change intervention. According to Allemand & Fluckiger (2022), based on studies conducted, the effects of personality changes can be seen in behavioral activation training interventions as early as five weeks and up to twelve weeks to see teaching and monitoring feedback associated with several personality changes. Among the interesting and innovative ways to meet the needs of personality changes is to provide a digital guidance, support, and training platform that can be accessed via computers, tablets, and other devices, especially smartphones (Allemand & Fluckiger, 2022).

These studies have successfully proven that intervention, training, and guidance programs can change human personality characteristics according to the desired change goals. Therefore, the change in religious personality in the context of the study of the effectiveness of the peer Islamic mentoring module on the formation of religious personalities of university students is relevant and acceptable as a medium of guidance and motivation towards the formation and change of religious personalities of students.

### ***Differences in Personality Change According to Islam and the West***

This study's findings show significant differences between the Islamic and Western approaches in understanding personality change in terms of its dynamics and duration. This difference stems from the epistemological and methodological foundations that are the core of their understanding of humans and self-development.

#### ***Western Perspective: Developmental Stage-Based Change***

In Western psychology, personality change is usually associated with individuals' age and biological and psychosocial development. The theories of human development by Sigmund Freud, Erik Erikson, and Albert Bandura play an important role in understanding individuals' cognitive, emotional, and behavioural aspects. All three figures present a unique view of human development from early life to adulthood.

Through psychoanalytic theory, Sigmund Freud emphasized the role of the subconscious in shaping personality. According to him, personality consists of three main structures: the id, the ego, and the superego. Freud believed that human development depends on the resolution of conflicts between instinctual drives and social norms through five psychosexual stages: oral, anal, phallic, latent, and genital (Freud, 1905). Failure to resolve conflict at any level can lead to fixation, affecting an adult's personality.

In contrast to Freud, Erik Erikson expanded and revised this theory in the form of a theory of psychosocial development, which emphasizes social and emotional conflicts that need to be resolved throughout the eight stages of life. Each stage involves psychosocial crises that need to be overcome, such as "trust vs. distrust" (infancy) and "identity vs. identity confusion" (adolescence). Erikson emphasized that development continues throughout life and is not limited to childhood, as Freud proposed (Erikson, 1963). Meanwhile, Albert Bandura presented

a more modern perspective through social learning theory. Bandura rejected the idea of psychoanalytic determinism and emphasized observation, imitation, and reinforcement as the basis of learning. Through the Bobo doll experiment, Bandura showed that children imitate aggressive behaviour observed in adults, indicating the importance of modelling and vicarious learning (Bandura, 1977). He also introduced the concept of self-efficacy, which influences an individual's confidence to succeed in a task.

The main difference between these three theories is their views on the main development factors. Freud emphasized biological and sexual aspects, Erikson focused on social relationships and identity crises, while Bandura emphasized the interaction between the individual and the environment through learning. Regarding individual agency, Freud saw humans as driven by unconscious instincts, and Erikson saw individuals as able to resolve conflicts actively. At the same time, Bandura viewed individuals as active agents who shape behaviour through observation and self-control. Overall, these three theories have contributed significantly to developmental psychology. Freud paved the way for an internal understanding of the self; Erikson provided a social dimension to development, while Bandura harmonized cognitive and environmental aspects in human behaviour. The combination of the three provides a holistic picture of the process of human development from various angles.

#### ***Islamic Perspective: Continuous Change Through Tazkiyah al-Nafs***

In Islam, personality change is interpreted as a continuous process involving spiritual, moral, and emotional formation through *tazkiyah al-nafs* (Al-Ghazali, 2002). Personality change in Islam is not only seen as a purely psychological process but as a form of spiritual purification known as *tazkiyah al-nafs*. It reflects an effort to improve oneself to be closer to Allah SWT through controlling desires, strengthening morals, and purifying the soul. Unlike the Western approach that emphasizes cognitive and social factors, Islam views personality change as a holistic effort involving physical, mental, and spiritual elements.

The concept of *tazkiyah al-nafs* is often associated with cleansing the heart from *mazmumah* (reproachable) qualities and strengthening *mahmudah* (praiseworthy) qualities. The Quran mentions the importance of purifying the soul. Allah SWT's words mean: "Indeed, successful is he who purifies his soul, and indeed, lost is he who pollutes it." (Surah al-Syams, 91:9 - 10) This verse shows that success in life is not merely an external achievement but an internal success through self-purification. Tafsir Ibn Kathir explains that this purification includes avoiding sin and adorning oneself with righteous deeds (Ibn Kathir, 2003). The Quran also emphasizes that humans have the potential to change because Allah SWT has bestowed upon humans' reason and guidance. Allah SWT's words mean: "And We have shown him the two paths (good and evil)." (Surah al-Balad, 90:10)

Moreover, in how a person behaves with other people and his Lord, the process of change also needs to be consistent, as the Prophet SAW said: "The most beloved deeds to Allah are those that are continuous, even if they are small" (Narrated by al-Bukhari and Muslim). This proves that personality change does not happen suddenly but requires continuous patience and perseverance. Prophet Muhammad SAW is an ideal model of personality change. In a hadith, he said: "I have been sent to perfect noble character." (Reported by al-Bukhari). Personality change in Islam is rooted in the development of character. This hadith emphasizes that Islam not only emphasizes ritual worship but also how a person behaves with other people and with their God. The change process must also be carried out consistently, as the Prophet SAW said:



"The most beloved deed to Allah is that which is continued even if it is small." (Narrated by al-Bukhari and Muslim). This proves that personality change is not something sudden but requires continuous patience and perseverance.

In his great work, *Ihya 'Ulum al-Din*, Imam al-Ghazali provides a comprehensive approach to self-change through the purification of the heart. He classified the *nafs* into three levels, namely: *nafs ammarah* (the desire that commands evil), *nafs lawwamah* (the desire that reproaches itself), and *nafs mutma'innah* (the calm desire). According to al-Ghazali, humans need to strive to rise from the *nafs ammarah* to the *nafs mutma'innah* through knowledge, repentance, *muraqabah*, and *riadah al-nafs* (soul training) (Al-Ghazali, 2005). Therefore, personality change in Islam highly depends on the individual's relationship with Allah SWT through worship such as prayer, *dhikr*, recitation of the Quran, and *muhasabah* (Ramadan, 2004), and is not limited to age. Examples of figures such as Umar al-Khattab, who changed radically after accepting Islam, prove that change is not tied to age. Meanwhile, according to Ibn Qayyim in *Madarij al-Salikin*, there are three ways to improve the soul: Knowledge—to know Allah and understand one's true nature; Action—as a manifestation of actual Knowledge; and Sincerity and Honesty of Heart—to ensure that every Action leads to the pleasure of Allah. He also mentioned that mental illnesses such as arrogance, *riya'*, envy, and love of the world are the main obstacles to personality change (Ibn Qayyim, 2002).

Contemporary studies and modern applications support this view, and many contemporary studies in Islamic psychology show that *tazkiyah al-nafs* functions as an effective self-development model. A study by Baharuddin and Ismail (2016) found that the *tazkiyah al-nafs* approach improves psychological well-being, self-esteem, and spiritual resilience among university students. This study proposes an Islamic self-development module centred on *tazkiyah* as the basis for continuous personality change. In addition, a study by Mohd Roslan Mohd Nor et al. (2021) emphasized that Islamic personality change must begin with intention (*qasad*), followed by consistent practice (*istiqamah*), and reinforced by environmental support such as teachers, family, and society. The Islamic approach also differs from Western theories, such as Freud or Erikson, as it is rooted in monotheism and the afterlife. Personality is not judged solely from external or emotional aspects but from its relationship with Allah and readiness to face reckoning.

Based on the analysis of these primary sources, personality change in Islam encompasses the following principles:

- i) *Tawbah* and *Muhasabah* – Recognizing past mistakes and evaluating oneself.
- ii) *Knowledge* and *Tazkiyah* – Knowledge is the basis for change, and *Tazkiyah* purifies the soul.
- iii) *Riyadah al-Nafs* – Spiritual self-training includes fasting, *dhikr*, and night prayers.
- iv) *Istiqamah* – Persevering in good deeds even if they are small.
- v) *Tawakkul* and *Redha* – Surrender the outcome to Allah and be content with His decrees.

**Table 2: Key Differences in Personality Change – Western vs. Islamic Perspectives**

Aspect	Western Perspective	Islamic Perspective
<b>Core Basis</b>	Empirical, psychosocial, and cognitive development	Spiritual purification ( <i>tazkiyah al-nafs</i> ), moral and religious grounding
<b>Key Theorists</b>	Sigmund Freud, Erik Erikson, Albert Bandura	Al-Ghazali, Ibn Qayyim, Quran and Hadith
<b>View on Human Nature</b>	Shaped by unconscious drives, social interaction, and observational learning	Created with fitrah (pure nature), guided by divine revelation
<b>Main Mechanism of Change</b>	Psychosexual stages (Freud), psychosocial crises (Erikson), learning and modelling (Bandura)	Repentance ( <i>tawbah</i> ), spiritual training ( <i>riyadah al-nafs</i> ), consistent worship, self-reflection ( <i>muhasabah</i> )
<b>Role of Religion</b>	Often excluded or minimized	Central to personality transformation, the goal is closeness to Allah SWT
<b>Continuity of Change</b>	Tied to life stages and external development	Lifelong and continuous process regardless of age
<b>Change Motivation</b>	Based on personal growth, environmental influence, and social modelling	Based on sincerity ( <i>ikhlas</i> ), desire to attain Allah's pleasure, fear of His punishment, and longing for the Hereafter
<b>Model Figures</b>	Theoretical constructs (e.g., ego, models in social learning)	Prophet Muhammad SAW is the perfect example of noble character
<b>Success Indicator</b>	Achievement of psychological balance or social adaptation	Attainment of <i>nafs mutma'innah</i> (tranquil soul), <i>taqwa</i> (piety), and continuous righteous deeds
<b>Obstacles to Change</b>	Psychological trauma, environmental limitations, and poor modelling	Spiritual diseases (e.g., arrogance, <i>riya'</i> , envy, love of <i>dunya</i> )
<b>Change Support System</b>	Therapy, education, family, and social support	Worship, knowledge, family, teachers, and religious community
<b>Ultimate Goal</b>	Personal fulfilment, self-actualization	Divine acceptance, spiritual growth, and preparation for the Hereafter

Source: Author's

### Conclusion

The findings of this study show that Islamic and Western approaches offer complementary perspectives in understanding personality change. The Western approach provides a scientific basis through psychosocial and psychodynamic development phases that help identify critical moments in an individual's life. However, the Islamic approach provides a spiritual framework that makes personality change a form of worship and an effort to draw closer to God.

The strength of the Western approach lies in its clear structure and therapeutic methods. In contrast, the strength of the Islamic approach lies in the continuity of lifelong change guided by spiritual values. However, the weakness of the Western approach is its excessive emphasis

on external aspects and empirical science that sometimes ignores internal and spiritual elements. Meanwhile, in Islam, the approach is sometimes difficult to measure quantitatively and is given less attention in mainstream psychological studies.

The Islamic approach to personality changes through *tazkiyah al-nafs* is a comprehensive process that not only touches on psychological aspects but also spiritual and moral aspects. It emphasizes the relationship between man and his God and sees personality as a reflection. In contrast to Western theories that focus on individuals and emotions, the Islamic approach focuses more on inner purification, purification of intentions, and the formation of morals in line with the demands of the Sharia. In the challenging modern world, *tazkiyah al-nafs* is an essential guide to forming a person with a peaceful and stable soul holistically. Therefore, this study recommends an integrative approach that considers the strengths of both methods. This holistic approach can be applied in counselling, education, and human development by considering humans' spiritual, social, emotional, and cognitive dimensions.

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