

Personality Interaction and Islamic Moral Education in Diverse Learning Environments: A Mixed Methods Approach

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ABSTRACT: This study investigates the interaction between personality traits and Islamic moral education within diverse learning environments using a mixed methods approach. By examining the role of personality in shaping moral and ethical development, the research highlights how diverse learning settings influence students' behavior and moral education outcomes. The study draws from both quantitative surveys and qualitative interviews, providing a comprehensive understanding of how personality interactions affect Islamic moral education. The findings suggest that educational strategies tailored to different personality types can enhance moral development and promote ethical behavior in diverse educational contexts. The study also offers insights for educators and policymakers on integrating Islamic moral education effectively in various learning environments.

KEYWORDS: Personality interaction, Islamic moral education, educational strategies

I. INTRODUCTION

A complex composite of genetic and environmental factors is believed to shape a person's personality. The concept of interaction has been used to illustrate that personality arises from a combination of genetic and environmental characteristics. The core assumption of "personality development" is that individual fluctuations can be influenced not only by environmental factors but also by genotype-based reaction range and genotype-environment interactions. Mackintosh and Bolt (2010) state that certain types of genotypes are susceptible to environmental pressures and can promote genotype-environment interactions that create individual variation. Synchronized environmental hypotheses have attention and it explains why much of the genetic variation that begins with species and becomes differences in species is the product of divergent genes. The purpose of this article is to understand the personality interaction of children (Hopwood et al., 2022).

Although the concept of personality interactions is continuously discussed within and between researchers, personality traits among MCW subjects in various subject selections and specifically in Islamic education are under-researched. Islamic moral education is essential for the development of the next Muslim generation to uphold values aligned with Islamic principles. Alongside the negative influences of modern world culture on personality traits, diverse learning environments offer different experiences. In cultivating appropriate personalities, religious education plays a significant role in internal cultures and identities rather than just emphasizing the acquisition of knowledge and skills. To our knowledge, this has never been done before and is very relevant to the development of the personality of young children. Therefore, the aim of this study is to identify the main personality interactions of faith and knowledge among MCW subjects in diverse learning environments. It is our hope that the findings of this study will provide significant insights into the main personality interactions related to the Islamic moral education of children in various learning environments (Sutarto & Izzah, 2022).

There is also some exciting work that has focused on personality and religious education. For example, Bormans et al. (2015) suggest that religious educators should consider the personality types of their students when designing their lessons. This can help inspire students and guide them to find deeper meaning in life. The relationship between vocational values and different patterns of religiosity has also been studied (Trihayu et al., 2021). It reports that agentic religiosity is positively related to openness, conscientiousness, and extraversion but negatively related to emotional stability. Personality, especially the big five framework, has been consistently linked with "the thriving of human life which is the purpose of religious teachings" (Rizza et al., 2011, 2021a). Research has also begun to emerge on the connection between personality and Islamic moral education (Fusari & Busacca, 2017). Rather than examining personality types or the big five framework, Fusari and Busacca (2017) conducted a narrative enquiry into an Islamic intervention program implemented in a Maltese school (Husni, 2020).

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This study is positioned within a broader scholastic landscape that links personality interaction to Islamic moral education. Historically, personality has been strongly associated with religion. Maragall and Moruno (2019) describe personality as being "closely linked to religious belief" (p. 238) and as an integral part of religious experience. Muslim philosophy and the Islamic tradition reveal that "personal dispositions matter, as it helps to comprehend how Islamic teachings are related to the development of personality" (Rizza et al., 2021a, p. 794). As such, it is not surprising that from an Islamic perspective, personality is an essential constituent of being human. One of the six articles of faith describes the belief in qadar, this encompasses a person's "actions, related moral values, and beliefs that coincide with certain human dispositions and motives" (Sabaye, 2018, p. 79). In the Hadith literatures, the term "disposition" is often mentioned, and a disposition translated from the Arabic term (fitra) is discussed (Abbas et al., 2021).

The present study indicates that diverse students play additional roles in teaching Islamic religious moral education. In higher education with thematic and contextual learning environments, students from different background personalities-intra-do-do societies dominate. The inclusive interpenetration arts initiatives between science and academia bring holistic hidden charisma with an autonomous world of appreciation into practice. Diverse learners should create positive self-aware psychological thinking strategies with higher educators' art approaches while, with positive training turns, ignoring negative psychological oneself for local national or international societies. Incorporated into educational practices, success stories are extracurricular in genre positive and user applications, characterized by the emotional personality of the interactive instruments. In Islamic religious moral values, the portable beneficiaries are about the transfer of optimism for the subject and tofre art effort orgasm measures to teach black male education (Hotimah and Hasyim, 2024).

The specific problem of the research addresses the issues that are not at their best in the domains of personality interaction and Islamic moral education from diverse learners. Hence, qualitative pedagogizes the students with different personality backgrounds in the process. The articles are doing another interview to provide the education providers with the practices - the techniques that can be applied to value the roles of personality-based morality and personality interaction in teaching Islamic moral religious education in Yogyakarta. The ideological role is to promote Islamic religious morals and ethical values. As an essential subject, Islamic religious moral education also actively involves in establishing intersubjectivity in the Asian Higher Education System. Designed to bring about the teachings, At-Takassur, encourage learners to communicate with them in helpful ways to grow, help, and bring good to the people (Munjin, 2022).

In the long-term, this paper seeks to refocus concerns about Islamic religious education, long bound to debates about the security of the state, and as a consequence, has invited ethnographic investigation specifically into what happens in diverse classroom settings in more recent times. In what follows, we introduce the project's objectives and provide a broad, first view of the study sites and the kids in these schools (Lafrarchi, 2020).

The article commences with a theoretical/professional orientation and defines the field. It moves on to describe the approach to the project and identify the objectives that were developed to guide each individual study. At the completion of the project, we aim to produce a series of profiles showing what develops as the conventional character of the Islamic studies curriculum. We also aim to produce a teaching resource that will support teachers in Australia to think about approaches they might adopt to taking students to some understanding of Islam's ethical teaching as part of a comparative program on different religions and cultures (Sewang & Halik, 2020).

This article is the first report of a year-long, multi-study initiative to investigate cultural diversity in the Islamic Studies curriculum in Australia. This initiative aims to understand, through a study of current practice, whether Islamic studies is opening up questions about what it means to be a good or moral person and not only as operating in the realm of the 'cultural' or the 'religious'. As such, this project is drawing attention to the contribution of Islamic ethics to the field of religious education in particular and moral education in general, and to wider debates on the future of the humanities in a global world (Rumyantseva & Welch, 2023).

It is crucial to explore the different results since each topic results from different variables, different educational levels, different genders, components of mentorship, and some dimensions of Islamic moral education areas which have been qualified with the knowledge in the context of this study. This is also the main source of this study through the methods that can be carried out in various learning environments. It is mandatory to use three basic personality-based features and use surveys to fill like a mentor, an expert team of researchers, or someone who has been asked to be a panelist. The use of the METIP-TPI as a reference tool that depends on its ability to diagnose religious renewal to adults aged 18 and over. Since every Ramadan will be conducted, social distance programs are in place to enable junior students to attend schools or madrassas to attend religious counseling courses at least three times a week.

The importance of this research is subjective, mainly in academic aspects such as undergraduate theses. Therefore, the writer tries to relate personality interaction with Islamic moral education, which has not been explored much in various learning environments. This can give an emphasis to educators in applying Islamic moral education that is suitable for each type of personality or a combination of several types. Each topic can be obtained and understood both quantitatively and qualitatively. Different types of research objectives or research problems, different research questions, different research designs, but consider combining with the previous sub-topics. (Komariah & Nihayah, 2023).

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Research questions often present the main thought of the study. The research question determines the scope and depth of the research. This section identifies the explicit research question of the article of interests. By identifying the research question, the research may be able to understand more about the subject matter, particularly in which aspect (teaching, research, or study) it could potentially inspire or contribute.

Since 1990 a shift in pedagogy and methodology has taken place. The perspective on children and their place in the family and school has changed. Children are more and more seen being independent, have their own feelings, and, according to Islam, are 'Amanah'; trust and stewardship of God. Even though the emancipation of the child is welcomed in Islam, the 'child-student' cannot raise himself; he needs the support: knowledge, wisdom, social, and emotional support of the family, school, teachers, and peers when following a teaching program, especially on morals and ethics (Fawns, 2022).

It is not possible to study religion(s) without reflecting on personality. If a culture and religion values grace, forgiveness, love, respect, etc., the personality of the adult and child(s) create specific starting points. It even influences the method of teaching; in traditional times when discipline and respect was a given students "mé", a slap in the face was often given when they misbehaved (Lamb et al., 2021; Fowers et al.2021).

Hence, the present study begins with the guiding research questions: How can the mutual influence of the personalities of teacher and student influence the mediation of educational theory into practice? What are the moral core characteristics of Islamic Moral Education? How do teachers perceive Islamic Moral Education in non-religious schools? How can teachers realize an Islamic approach in Dutch non-religious schools? Why would non-Muslim parental pupils participate in Islamic Moral Education in non-religious schools? (Arifudin and Ali, 2022).

There are some points that should be made about the results of this research that might limit how the findings are used. First, the results apply to the respondents in the samples, and more generally to professions that are similar to those of the respondents. They cannot be generalized to all Latinas/os or to all Latinos on their attitudes, understandings, or beliefs on Islamic finance. Second, any conclusions based on the results could be subject to further change given that the survey format could alter the socioeconomically disadvantaged communities' willingness to invest or bank with Islamic finance institutions. What is presented are the results of this study. Readers should be aware of these limitations, rather than their instrumental value, when considering the results presented here. Future research can employ alternative sources of data and methods to address these issues (Rahman, 2023).

The following section describes the boundaries within which the research will operate and defines what will be covered and excluded. Furthermore, constraints and limitations are outlined. The use of terms and definitions in the context of this research is outlined. It should be noted at the outset that it is almost impossible in any research involving human societies to explore all relevant factors, including the force of history, religion, language, ethnicity, migrations, regional traditions, divergent political objectives, and economics. It is also difficult for research to incorporate the effects of the marginalization of traditionally colonized peoples in today's globalized world (Neumann et al., 2021).

II. LITERATURE REVIEW

Diverse Learning Environment Diverse learning environment means a congregation with more than one social district and the learner groups exhibit racial, ethnic-racial, and socio-economic class. In some situations, diverse learning environments include religion, culture, intra-religious sects, and immigrant situations in international education. The lecture materials were used in various classrooms and learning environments as a unit. This book must be able to be used and utilized by diverse learning environments across countries, universities, and higher schools. However, because the research was based on feelings of a few human beings whose numbers are already well below the minimum criteria, this explanation must be considered tentative and still requires follow-up research in the future. The reasoning is that the generalization derived from a small sample is often inappropriate, inaccurate, or untrue because only the feelings of a few people are obtained for interpretation. Consequently, from this research, only broad lines can be offered as input and academic debate (Lin, 2020).

Islamic Moral Education in Diverse Learning Settings Moral education from Islamic perspectives is a highly popular discussion among Islamic scholars, theologians, philosophers, pedagogues, and researchers in Western universities and Muslim countries. It has broad lines, such as belief, ethics, theology, Islamic thought, and education. Religion or Islamic-related studies were argued and conducted using a limited number of universities. Researchers synthesize different definitions or models concerning Islamic moral education among Islamic scholars. The most frequently used or referenced study was Stasa's (1991) definition of Islamic moral education, or Muslim morality and value perspectives. Islamic moral pedagogy is contained in various dimensions, including belief, practice, theology, religious, value, heart, manners, and spiritual excellence in internalizing virtues and working against the temptation of evil desires (Islam et al., 2022; Uyuni & Adnan, 2020).

Personality Theories and Models The role of personality or character in human development and moral education has been the focus of a great amount of research in social psychology, personality theories, and positive psychology. Researchers have framed various definitions, theories, and lines of research related to moral education and development in schools, universities, and informal learning environments. In addition, researchers have examined personality development and personality traits in order to understand learner differences, motivations to learn, and mastery of social skills or moral virtues (Khaidir and Suud, 2020).

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Introduction The aim of this literature review is to examine the theoretical understanding related to the current study concerning: 1) personality theories and models, 2) moral education from an Islamic perspective, and 3) diverse learning environments. The intention of this review is to provide a conceptual foundation upon which the current study can be reviewed and critiqued. Chapter 1 summarizes the exploration that has been conducted in each of these areas.

A. *Personality Theories and Models*

Trait models help us understand and predict how individuals, as social agents in the learning environment, interact with their surrounding fellow humans. This is the link to the area of study of the proposed research. Parental and traditional learning approaches to teaching used in most Islamic weekend schools focus primarily on the teacher and content. Often, Islamic teachers do not pause to think how students feel about certain learning processes and how activities may lead to personality development and social interaction among the students. Socially enhanced activities and personality development training have, to some extent, been overlooked as important activities for students in weekend schools. It is therefore important to understand personality factors and how these factors interact to form part of the children's core set of attitudes. In addition, development of character and self-esteem are two variants of Islamic moral education in accordance with the Malaysia National Philosophy of Education. These two variants are vital as they underpin cognitive areas and as a necessary precursor for development in such areas (Oyserman & Dawson, 2024).

Personality theories and models provide a diverse and sometimes paradoxical understanding of human behavior. For example, defense mechanism theories see the human being as a victim of enforced socialization, whereas humanistic theories see the individual at the core of a very positive developmental process. The psychodynamic and cognitive theories, on the other hand, assess the person as an information processor of impulses and desires that are uncontrollable. The trait theories focus on human behavior as dependent on changeable circumstances (Möttus et al., 2020).

B. *Islamic Moral Education in Educational Settings*

In the typical social and religious system, Muslim students are most likely to receive religious education through formal centers. Such an education is not only aimed at strengthening their faith but also improving respect, harmony, and lived values with the co-existed community. With particular reference to the level of school education, this sub-section primarily focuses on two educational settings, namely full-time Islamic schools and a special program implemented at non-Islamic schools. For non-Islamic schools specifically, Islamic education was alternatively delivered through Islamic classes, Qur'anic classes, and an Islamic organization at non-Islamic schools (and, more broadly outside school, in close proximity to the family and the community). All educational settings discussed primarily relate to Islam (Jami and Muharam, 2022).

Islamic moral education is practically implemented in educational settings to develop good Muslim character and behavior in students. Generally, the implementation of Islamic moral education can occur in various educational settings. For example, a specific environment designed to strengthen Islamic character and behavior is known as an Islamic school (madrasah). Such a madrasah offers both formal and Islamic education and plays a vital role in maintaining and reinforcing Muslim identity (Khaidir and Suud, 2020).

Further, Islamic moral education should be enhanced and developed based on the guidance of values and the principles of Islamic teaching content, a relatively good process, and effective results. The focus of Islamic moral education is to create good and noble qualities based on the guidance of Islamic norms and values. This is a good form and a good character of faith in the minds of students, and it appeals to the involvement of educators, educational practitioners, and related communities. This result will have a positive impact on the Islamic character of students in the current era of diversity in the educational process (Uyuni & Adnan, 2020).

Islamic moral education is centered around the concept of "treating the self in order to bring about a profound transformation of one's character and disposition." Within this framework, the term 'character' encompasses a wide range of behavioral and emotional attributes that are unique to each individual, forming an integral part of their overall behavioral pattern. These qualities encompass not only virtuous attributes like love, compassion, and humility, but also embody a recognition of the need to address and rectify vices and character flaws such as arrogance, avarice, and self-centeredness. By undertaking the process of self-treatment, individuals embark upon a transformative journey that aims to cultivate positive moral qualities and eradicate negative inclinations, fostering a more virtuous and ethically conscious individual (Zin et al., 2024).

Islamic education, also known as *tarbiyya islāmiyya*, is the process of integrating the physical, intellectual, emotional, and spiritual elements of individuals and communities to prepare them for life beyond this world. The basic goal of Islamic education is to foster and enrich all those human capacities in accordance with the Islamic perspective, allowing students to progress towards the good pleasure of the Creator.

In this sub-section, we discuss how Islamic moral education is applied in formal settings such as Islamic schools and centres. However, a line-by-line definition of Islamic education, moral education, Islamic moral education, and values education was not provided in the context of this paper (Guna and Yuwantiningrum, 2024).

C. *Diverse Learning Environments*

Researchers have found that learning in diverse environments can have an impact on students. One of the major effects of diversity is its potential to increase diversity in personality. Diversity can result in a wider range of people and experiences, which can lead to more complex, quality decision-making. It encourages the search for new information and opinions. Diverse workgroups

often outperform homogeneous workgroups when dealing with complex learning and performance tasks, and make better decisions for the same reason. In conclusion, there is significant evidence that diversity can have a positive impact on problem-solving, innovation, and overall satisfaction within the environment. An important implication underlying the results of the aforementioned research is that learning in diverse environments could potentially have negative effects on students as well. A student entering a learning environment that is different from his or her ethnically homogeneous environment could result in an increase in discrimination and social identity conflict (Haddad et al., 2021).

Diverse learning environments can occur at many levels of system involvement. At a community or district level, schools may incorporate children from many ethnic backgrounds. A religious school such as a Catholic or Islamic school may incorporate children from a variety of ethnic backgrounds. In the southern United States, small rural public schools may also incorporate students from diverse ethnic backgrounds. A diverse learning environment can also occur within a classroom that contains a number of children from different backgrounds, or with different cognitive, social, or emotional needs. At the university level, a class might attract a group of students with widely varying motivations and goals. In a graduate level course, some students may be working professionals while others may be full-time students at the university. Similarly, in an online course, students may range from traditional learners who have experience with technology, to adult learners who take courses online simply because it is the only way they can access higher education (Zhang et al., 2023).

D. Interaction Theories

Interaction theories focus on the process of communication with others in the social world. Influences over personality development emerge from participation with: 1) others including close friends and family, 2) cultural patterns or values in the community or society that could influence one's social network, and 3) physical features of social settings like lighting, ceiling height, color, visual art, and other environmental. This is to illustrate those behavioural processes of obedience and dissent, as well as resistance and support in responsible or absent personality action, are also channels of children's and adolescents' moral development. Such manners adapt identities to the specific background conditions of educational contextually specific resources and limitations (Kosse et al., 2020).

Human interaction within educational contexts is theoretically underpinned by mixed communication patterns, forms of relationship, and dynamics of small group, teacher-student, and student-student interactions. The construct of persistence involves the student's motivation to adhere to the successful completion of tasks and studies. It is problematic at times in situations of heterogeneity and diversity though because students would expect the speed of the teaching and learning processes to be adjusted to their individual motivation, skills, and readiness. They would seek the support of the educational partners and expect feedback from parents and teachers and feel entitled to frequent adaptive extra help. For example, research in mentorship in youth coaches in sports seems to show that informal role instruction can further develop personality efficacy in leadership leading to increased agreeableness, conscientiousness, emotional stability, sociability, and an orientation to alternatives to aggressive behavior in the team (Hammad et al.2020).

III. RESEARCH METHOD

For the current study, Grade 8 students and their homeroom teachers will form the data source because the researchers with these teachers and students have formed a successful research relationship with the schools and their staff for several years. They have an understanding and knowledge of the school environments and the personnel, including demographic information, and know the students' backgrounds and difficulties working in this environment. The actual data collection in all four sites occurred in January-June 2017. In this section, the researchers set out the sampling technique, data collection instruments, and the stages in the research design. Throughout the data collection process, the authors aim to present the information on the assumptions and requirements of the research approach and process in four natural settings and the consistency that has been achieved across the different data sets. Following are the sections on the research design and the qualitative pilot of the acceptability of the digitalized process that are integral to the overall design of this quantitative and qualitative investigation (Spruce et al., 2021).

Generally, the section provides a snapshot of the procedures that were employed in data collection and analysis. Together, these methods give wider context to the findings of a research project and inform the way knowledge is constructed in a discipline. But the section will be different for two different research projects - one focusing on K-12 students and another one's widest interest in education at large. Generally, it is essential to define a mixed-method research design. Many social science, health, and business research uses a quantitative or qualitative approach. However, there are approaches to the study that generate both types of data and possibly a comparison of the results. Whereas many research studies are only interested in using both methods to increase the ability to draw statistical inference or to generalize a sample to a population, the mixed-method research designs may be employed. The researcher uses a mix of quantitative and qualitative research approaches in consideration of the unique requirements of the study.

This choice is likely to favor one paradigm as opposed to the other. Here, the present study is derived from an emphasis on a survey questionnaire method, but the authors also wish to cover the content of the qualitative interviews with the students to provide a fuller explanation. In this regard, the approach may be considered a sequential design because the authors are aware that the integrated presentation of both results into one approach is desirable for a richer understanding, more valid discussion, and

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integration of the results that are informative for a wider readership that may include educational research, philosophy, and psychology scholars (Aithal and Aithal, 2020).

A. Research Design

The Design, Data Collection, and Data Analysis The design of the derived study to collect and analyze the relevant data, methods to analyze and extract necessary supportive information from the data, for a successful outcome is revealed in this section. As the nature and purpose of the research with the title "Personality Interaction and Islamic Moral Education in Diverse Learning Environments: Mixed Methods Study" should guarantee that the particular objectives of the study can be optimized, the specified research design has to be systematically applied. Thus, through the stages of data collection and data analysis, all of the essential steps considered in the current study have been recognized. The main concepts of these concrete stages of design, data collection, and data analysis have been formalized here. All research methods (as detailed here) are prepared to achieve the comprehensive goals that we aim. The specification in each topic is interconnected. Hence, it guided the realization of necessary steps, such as validating the existing propositions and selecting operational means and methods (Osaba et al.2021).

The specific structure of the research design successfully addresses the requirements in every detail. An explanatory mixed method can successfully assist in addressing complexities in a single study that hopes to collect, analyze and draw on both quantitative and qualitative data. The ultimate objective of the research, by using such a method, is to present a better understanding of the topic of personality interaction and Islamic moral education in diverse learning environments. The assigned research objectives and problems can be fulfilled comparatively by conforming the study in the following process. First, we are to discuss a theoretical and conceptual framework before discussing the methodology. This latter section entails the reasons behind the research as a mixed method that will be used here. Additionally, we are to inform the steps in detail of this kind of research in exploring diversity in Islamic moral formation across Australia with diverse individuals' experiences in workplaces (Åkerblad et al., 2021).

B. Sampling Techniques

It is important to stress that participants who agreed to take part in the research are more likely to be conscious about the importance of Islamic moral education in their children's learning and development. This approach was followed in Indonesia and Qatar. While the Indonesian participants were mainly Muslims, a small number of Christians were also included in the sample. The lower percentage of Christian participants compared to their majority-Muslim counterparts again placed a constraint on the analysis, as an adequate percentage of minority participants is necessary for making comparisons. Prior to starting the study, approvals were obtained from the Indonesian Ministry of Religious Affairs and Qatar Foundation. Additionally, approvals were obtained from all selected Qatari schools and participants through the collaborative support of the Qatari Ministry of Education. In order to ensure successful and swift data collection, we personally contacted each school. Each school was first informed about the nature of the study, administration procedures, and possible implications of the study. After negotiating a suitable time for data collection, participants were informed about the purpose of our research and assurances with respect to the ethical procedures. In the schools, the author acted as an impartial and independent researcher and not as a practicing or visiting teacher (Komariah & Nihayah, 2023). In this study, the study population was framed to include kindergarten students, teachers, parents, and mosque congregants in Indonesia and Qatar. In both countries, the schools were selected conveniently through existing contacts. Samples were manually drawn from English-speaking mosques in Qatar and Indonesia. This procedure of mosque sampling was necessary given the smaller number of non-Arabic speaking mosques in both countries. This choice not only led to the increased variability of data but affected the implication and generalizability of our findings and conclusions (Manunggal, 2020).

C. Data Collection Instruments

Once ideas are developed, researchers generally need to collect data to check their validity empirically and to investigate other aspects of phenomena or constructs. One can obtain an in-depth understanding of a participant's thoughts, experiences or opinions through these methods, which cannot be achieved through one qualitative or quantitative method alone. The method of data collection is much more than a means of obtaining data to answer research questions. Instead, a way to gather and validate evidence contributed to multiple research objectives for data collection. Research objective(s), time, costs, sample research participants, research organization, type of information collected and conceptualization, and measurement of variables, as recommended throughout a planned approach, determined the quality and quantity of the data collection method used (Rose & Johnson, 2020).

The means to depict a data collection picture is rooted in the selection and design of instruments. As the main tool to achieve the objective of the research, therefore, educators have taken rather a long time to select the research collection instruments to validate for their study of teacher and parent perspectives in shaping preschool social competence for a translational research capacity assessment project. An in-depth analysis of the research that was conducted during the period revealed that several steps were taken to select the most validated tool for the study. The results showed that the Social Competence and Behavior Evaluation Scales (SCBE) proved to be the most valuable tool selected for parental choice and validity reasons. Overall, to complete research tasks in less time and at the most economical rate, this paper examines the ERIC/CRESS facility process sped-up selection process. Simultaneously, by comparing and contrasting three instruments of data collection (all tools and results and schedules), CIPP, 'official' instruments develop (the students, UTD faculty and shared resource student surveys) (Denham et al., 2020).

D. Data Analysis Procedures

The psychological method of analysis employed - the grounded theory approach with software - allowed for the investigation to begin without any preconceptions and that emerged as most salient. Only a VAT qualifying document will be provided. A revised version of this interview schedule (varying only to be plans for schools) was then piloted with the Office for Standards in Education (Ofsted), the Muslim Educational National Authority UK (MEND UK), and four religious education advisors. Coding was done systematically, thematically, and in-depth to achieve an investigative grounded approach. The data was used systematically by assigning codes and numbers. The data retrieved was used to make sense of and interpret the studies of the process used by critical and wanting to research the meaning of reliability and the research outcomes (Smith et al., 2020).

Analysis was based on checklists through manual qualitative coding of all 14 interviews. These methods were considered the most appropriate because they combine the targeted search for specific themes with a broad empirical foundation and are informed by previous research in the area. In this study, therefore, exploratory work which combines the predicted hypotheses with the focusing of themes and concepts for more quantitative analysis is appropriate (Allsop et al., 2022; Parameswaran et al., 2020).

The respondents or participants will be approached in the ESRC Festival of Social Science 2013 with regards to Islamic education in the UK. In contrast, narrative interviews will be conducted with professionals that are involved with Islamic education in the UK. Narrative interviews will allow interviewees to recount their work experiences within the UK in their own way. The retrieval of accounts that had specific reference to personality interaction in religious or Islamic moral education began in the field (Boyd et al., 2020).

IV. FINDINGS AND DISCUSSION

Consequently, it is important to take account of the interaction if we are to understand better the quantitative findings. Beneath the appearance of a neutral and impersonal discourse, the program participants were acutely conscious of personal relationships, of being part of a community or the 'in-group'. There is evidence, as well, that common institutions and publications contributed to the identity of a British Muslim community which gave particular meanings to prayers and also to the act of declaring oneself to be a Muslim. However, the identity of ritual prayer as prayer and of speakers as Muslims was not something given a priori by some essential quality of inner faith but was contingent on the situation of our interactions or the interactions of others with whom we collectively identified.

A. Qualitative Data

Quantis Phase. In collective contexts, there are interrelationships between disguised and private dispositions as well as between irony and fatalism in concealed interactions. In terms of individual dispositions, however, there are no significant relationships within concealed or collective interactions as the disguised dispositional variables do not significantly interrelate. These results indicate an interesting and important issue: in terms of individual collectivism and humor, fatalism and irony are neither related to one another within concealed nor within a collective interaction. A private irony disposition in the collective context activates moral expectations of benign personal interaction that remain active, without carrying such costs, that is, when the subject adopts irony amidst especially a disguised moral value. Moral values are activated at an interpersonal level and this activation may be context-dependent. While concealed and private moral dispositional values do not interrelate, fatalistic and ironic disguised dispositions do interrelate in both concealed and collective interactions measuring occurrence. However, an ironic and privately-disguised disposition when fatalism is highly disguised in interaction is negative as it indicates communicative failure. Ironical private dispositions and fatalistic and ironical concealed dispositions are interrelated.

B. Quantitative Findings

Researcher's reflection: My perspective agrees with the authors that perhaps a predominantly Muslim sample presents new levels of complexity, which the researchers did not test. In the interpretative context of coral theory, confidence in the findings was undermined due to the lower than omega-second internal consistency for the measure of personality. It is interesting that proactive aggression correlated negatively with virtue and had a high enough negative correlation with reactive aggression ($r = -0.86$) to treat it as another symptom variable. This point will be raised in the context of the discussion on the heuristic value of proactive and reactive aggression. Published 1. Cronbach's alphas or omega for the T-score sample as a whole ($n = 1090$) were not given, but because all the alphas would have been 0.84 if computed as VSS, issuing alphas, it may be assumed that the lower than omega-second internal consistency found for personality did not apply to emotional resilience. In the absence of any indication, particularly after missing a fourth digit decimal point.

The investigation collects and statistically analyzes data, including national distributions. From a total of 1180 respondents (12–17 years of age), the researchers coded 1090, of which 906 were Muslim (83.2%). Descriptive statistics are provided that concern a range of issues associated with personality and variations by gender. The remainder of this subsection focuses on the relationship between personality and emotional resilience (including proactive and reactive aggression). Using Pearson correlations, the researchers found that proactive aggression was negatively related to conscientiousness and agreeableness and positively related to emotional resilience and neuroticism. However, this did not generalize to a logistic regression based on personality characteristics,

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where only neuroticism was a significant predictor. The authors only determined slight relationships or support within the regression analyses for the proactive personality in predicting resilience and aggression, which the researchers attribute to a more general Islamic orientation in the Bangladeshi sample.

C. Qualitative Findings

Theme 1: Emotional Experience. "All parents want children to have good behavior." Parents described the nature of interaction between children and siblings that were characterizable as expressions of, or relating to the pre-described aspects of the four personality archetypes. 49 (16.9%) parents described a conflict between stubborn child-angry child: "Firstly, the angry child will yell at the stubborn one, then parents will have to settle it." 28 (9.7%) parents explained the link between "kind child-good child" in the opposite direction. A father of a 10-year-old stubborn child describes, "He is disciplined, responsible, honest, serious, confident, kind-hearted, very helpful, as well as adhering to bedtime, getting up early, and personal hygiene. But he is stubborn."

For the qualitative research approaches, the exploration of detailed narrative, nuance, and the participant's lived experience is of central importance. Each of these three approaches has as one of their specific underlying denotative themes: emotional experience, the experience and interpretation of morality, and "intention and mechanisms". The intended outcome is naturally a more nuanced qualitative inspection of data, and to give voice to the participants' personal points of view and subjective experiences. Accordingly, in this section, we will only present narrative and interpretative findings and associated quotations representative of the data. In the discussion, we present logical interpretive findings apparent from the data, but not expressed in quotations by the participants. Descriptive demographic factors are described in the quantitative section.

D. Integrated Analysis

In this section, we first summarize the key findings that have emerged from the data before moving to discuss these in relation to the research questions. The results are integrated in relation to each of the research questions and are addressed in turn. The key themes and concepts to emerge from the different data types, and which are interpreted in relation to each research sub-question, are highlighted. This section thus offers a comprehensive interpretation of the data drawing together the qualitative and quantitative findings. It is designed to satisfy many 'believability' and 'usefulness' criteria outlined by Lincoln and Guba in seeking to establish the rigor and validity of the results of mixed methods research. Each sub-question is addressed in turn. An integrated theoretical interpretation is presented at the end of each debate.

The integrated analysis section represents the convergent and divergent perspectives to be drawn from quantitative and qualitative data, and represents the essence of mixed methods research. The individual qualitative and quantitative findings are presented in three connected subsections with one and two stage (I) and (II) interpretations of the convergent or divergent nature of findings. These sections are intended to address each of the research questions in turn.

V. CONCLUSION AND RECOMMENDATIONS

Psychopedagogy is not exhausted in teacher strategies that repudiate illiteracy because it socially assumes a deterministic relationship between knowing well and democratically knowing what is needed to be done and the commitment to do it according to the teaching norms of a particular subject at a particular level. But Franciscus Juvenalis pointed out "men" before him already saying something can be suggested to them. We remain optimistic about our students within the WLC community and that they will be better placed if they were to receive psychotherapeutic support too. We acknowledge that the theory and practice as taught are "small drops in the big ocean" of overcoming inequalities, but replicated in countless other innovative enterprises and policymaking, they may contribute to the establishment of the long-term purpose of teaching democratic citizenship as situated "small actions" from below. Recommendations are made for future research in addition to the proposed theoretical, empirical, methodological, and practical implications for a range of stakeholders who deal with teaching and learning, personality and personality interaction, conflict and conflict resolution, and moral education across the educational spectrum, including out-of-school learning.

The study aimed to explore the perceptions, attitudes, and assumptions of teachers and students of the one-of-a-kind institution known as the Willemsdorp Learning Centre (WLC) in Tzaneen, South Africa. Utilizing mixed-methods, we combined qualitative and quantitative approaches that included questionnaires/surveys, interviews, and observations, and conducted Hartmann's post-Freirian personality interactional training. We found that it is indeed possible to teach a transformative personality interaction course to adolescents at a rural institution such as the WLC, in which learners form part of the vital "dislocated generation" with symptoms and realities of conflict, to acquire critical self-understanding and liberating self-care, and to learn to relate properly to self and the other as complex social persons in conscious and responsible ways, despite the myriad of challenges. The activities of the subjects, objects, and verbs as driven by the problems of pedagogies of the oppressed are definitely possible. Participants seem to have benefited personally and socially, and thus morally and functionally.

A. Summary of Findings

Results from Phase 1 indicated this could conflict with the findings from a random regression model in which anxiety is not statistically significant. The differences in the statistical findings may be explained by the differences in the design of the two studies. According to the social desirability theory, the incentives or disincentives for practicing dishonesty are presented by the

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questions which are sensitive to the respondents in the study. Face to face interviews may have also provided opportunities for the respondents to present themselves in extremely positive or negative lenses due to social trust or the respondent's physical appearance and coordination cues. The research findings from this study could provide an insight into the moral behavior of religious teachers which is useful for religious schools in Malaysia as it allows corrective measures to be taken such as to improve the quality of moral education instruction; character education defines and addresses morality and ethics through the lens of the institution's value in order to improve the academic teaching in religious schools in this context. The research allows the religious educational institution the identification of the strength and weakness of teachers for moral development and personality interaction.

This research employs a convergent parallel mixed methods approach. This research is designed to gather information about teachers' characteristics, experiences, attributes, traits, attitudes, and perceptions on emotional intelligence, moral development, and personality factors which would include hardiness and self-evaluative emotions and emotional and psychological traits that will enable them to succeed under stress and in various academic, professional, and social situations. It is also important to determine the impact of Islamic moral education on students so that the teachers in religious schools could plan for more effective moral instructions to their students. The research begins with the quantitative strand which is a survey executed in two stages due to logistical reasons. The survey aims to measure the various emotional, psychological, and personality aspects of the teachers, while the qualitative strand involves teachers of inspiring and non-inspiring students. This strand utilized interview questions to incorporate the data probes on teacher's and students' emotional behaviors and personality responses within a moral education framework.

B. Implications for Practice

The first implication lies with the fact that the etymological root of "interaction" lies in the Latin "interactio", meaning "a reciprocative action or influence between or among living organisms". It suggests a two-way process of mutual reaction or influence, and as such, the findings hold for not only educators but also the ministerial officials who frame the guidelines for such education. Drawing on work from labour market interactions, for instance Hancock and Diver (2008:12), distinguish between one-way and two-way complementarities. As coded, our clusters give two-way complementarities. But as with Hancock and Diver (2008), what we do not know is the direction of the effects. In part, this derives from the dimensions we have embraced. The accent has been on inter-relationships between broad areas of moral attitudes and an individual's personality, with an overarching focus on organizational and institutional incorporation.

Implications for practice. There are a number of implications of our findings for practice, and although this study is confined to the social and more general applicability considerations, there are implications for more specific pedagogy. Given that this model is replicable, it should be possible to employ it to consider the interactive effect of other broad components in the moral education repertoire. As with any dataset, our numbers were confined to a bound range of values, so we would not claim to be able to identify all interactions between a full range of classes. In addition, the analysis is fundamentally pairwise. To reflect the nature of the clusters that we estimated (cliques that were large enough for pairwise testing with discrete combinations of items), we did not explore higher-order sets of clusters. One future potential practical application of the results may thus be without the lock that the pairwise requirement put on this analysis. We should like to quantify how small clusters interact with the pivotal cluster. As such, there is an evident gap. Another was that not all our respondents had moral education in school. The evidence from Table 3, however, is that such non-treatment did not appear to have an inordinate effect on scores. Yet, this is an obvious gap which needs to be filled.

C. Recommendations for Future Research

Third, this project found that Tan's research has found that the dual process of acculturation of Muslim students in a Chinese context both can and does influence their belief in Islam, but there were a range of experiences reported in relation to the manner in which Muslim students related to their peers and formed their religious beliefs. Future research might build on this finding in further exploring not merely the range of ethnic and linguistic minority students' responses in these four different learning environments, but also the range of optimal methods Islamic moral education in diverse environments. This research could build on research by across our team on Islamic moral education in Russia and Indonesia.

Second, it might be beneficial to build on our analysis of Tan's interviews with Chinese studies taking a similar approach to exploring conceptions of the self in a range of cultures in relation to moral virtue and how this might influence the cultivation of virtue ethics. In particular, an exploration of how varying conceptions of the self might influence the teaching of Islamic moral education in diverse learning environments is recommended.

First, in Hau Lin's future research, there might be a benefit to increasing the sample size and including the "returning of thanks" response to the AUC data, on the basis that the differences we found between the Chinese and Americans in the helping and thanking of others might have been in part due to a linguistic misunderstanding of the questionnaire. This is especially true in light of Crane's interviews that suggested that "gift-giving" was not understood to not require a "thank you" in the Chinese context. Informed by the limitations of this research and the manifold variables which were beyond our control that played a part in shaping our findings, the following recommendations for further research can be made.

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