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The Personality of the Hadith Scholar and Its Importance to Psychology

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Abstract: The field of personality is often became a concern to psychologists who want to look at human behavior both from positive and negative angles. In other words, personality has a relationship with behavioral development potential. Personality has a direct relationship with the field of psychology. One of the most important definitions of personality is individual differences according to characteristic patterns such as thoughts, feelings and actions. Personality traits are biological while personality values are environmental products influenced by culture, education and life. In the study of modern psychology, thought-based traits that are in the cognitive domain are higher than emotional traits in relation to values. In the tradition of Islamic science, there is a special traits, which is the yardstick of superior personality; that is, Al-'Adalah or is called adil (fairness). Related to the trait of adil is the trait of dhabit (strong memory). A qualitative study using this library approach seeks to trace the properties possessed by hadith scholars, who once inspired the West to apply those attributes in their intellectual work. Studies have found that these properties have unique characteristics because of their ability to integrate ontological, epistemological and axiological dimensions and also balance the role of cognitive and affective domains in human beings that direct human physiological and psychological behavior in a positive direction. In conclusion, the development of good potential will result in an authoritative and noble personality.

Keywords: ¬ *personality, trait, value, adil, dhabit*

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INTRODUCTION

The field of personality often gets the attention of Western psychologists if they want to look at human behavior. For example, Sigmund Freud (1856-1939) saw the relationship of personality with the urges of the human unconscious that generally focused on negative views. Carl Jung (1875 - 1961) saw the issue of personality as a field that has a positive motive and spirit. While Albert Bandura (1925 - 2021) describes personality as something that is produced and developed through observation of the behavior of people around and the environment (Nawi & Othman, 2016: 16). In short, personality has the potential for behavioral development in human beings.

Personality carries the meaning of identity or character (Baharom, 2014: 1194). Personality is a reflection of the behavior of the body that results from the changes that take place in the soul. Based

on this understanding, personality has a direct relationship with the field of psychology (Tahir, Aini, & Rasit, 2018: 61).

One of the most important definitions of personality as expressed by the American Pyschological Association or APA for short is individual differences that are based on characteristic patterns such as thought, feeling and behavior. Thinking refers to positive aspects such as optimistic or negative (pessimistic). Feelings refer to the expression of joy that tends to the positive aspect or sadness that refers to the negative aspect. Positive in behavior is highlighted in the form of creativity, cleanliness and effort while negative behavior is displayed in an attitude that likes to be lazy and does not care about cleanliness or precision (Brown, Franz, Ibarra, & Sullivan, 2014: 3).

In the context of psychology, personalities referring to individual differences are prone to influences that are a factor in their formation. Influence on personality as explained by APA is divided into three main parts namely genetics, environment and changes that occur throughout his life experience (Brown, Franz, Ibarra, & Sullivan, 2014: 9-10).

Genetics refers to the inheritance of characteristics from previous generations. It is not absolute but still has an influence in the formation of personality. The environment plays a big role in personality because it involves the language and culture that become a tradition in life. The last factor that is experience in life is considered to be the biggest contributor of influence in the formation of personality as a whole (Roberts, Caspi, & Moffitt, 2003: 582-593).

In the context of personality development, influence on it consists of three main things namely goals and strategies; actions and experiences; and assessment and reflection (Geukes, Zalk, & Back, 2017: 43-51). These three things are closely related to effective communication in a group of positive social influences that involve a relationship to the nature of the personality itself (Bhullar, Well, & Schutte, 2020: 423-427).

The situation is also said to affect personality. This situation however depends on the demand. For example, the use of a person signals the status in the sociology of society (Bhoite & Shinde, 2019: 139). In short, personality can be described as a system that includes physiology and psychology that determines a person's behavior in the environment. It consists of a set of behavioral characteristics in the cognitive and affective domains that evolve from biology and the environment (Bhoite & Shinde, 2019: 138).

Technically, personality traits are considered descriptive variables while values are motivational variables (Park & Guay, 2009: 675-684). Traits is biological while value is an environmental product influenced by culture, education and life. The study of Parks-Leduc, Feldman and Bardi (2015: 25) found that thought-based traits that are in the cognitive domain are higher than emotional traits in relation to values.

The Five-Factor Model (Five-Factor Model or simply FFM) is the most widely used personality trait model in personality taxonomy. The five factors are, openness, agreement, optimism, seriousness and emotional stability (Allik, 2005: 212-232). While personality values are organized hierarchically. Values here refer to perceptions that later become a guide in life (Schwartz, 1992: 1-65).

Table 1. Personality traits based on FFM

Construct	Detail
Openness	Smart, Curious
Agreement	Co-operative, Love to help
Optimist	Ambititous, Socialization
Earnestness	Responsible, Well-arranged
Emotional Stability	Confident, Calm, Flexible

Table 2. Personality Values based on Perception

Construct	Detail
Power	People supervision
Achievement	Society recognition
Pleasure	Joyfulness
Stimuli	Exciting experience
Self-direction	Freedom
Usability	Encouragement welfare in society
Generosity	Encouragement welfare in familty
Suitability	Behavior that is in line with character
Tradition	Hereditary habits
Security	Life guarantee

Optimism is sometimes also referred to as prudence, while emotional stability is sometimes also referred to as neuroticism. An attitude of openness and responsibility is sometimes referred to as extroverts.

Personality is also seen as an organism that connects the psychological and physical systems so that it can influence a person to act or react uniquely with the environment. In a broader sense, personality is closely related to adaptive performance when there is a relationship with the environment. Adaptive performance in essence refers to adaptive behavior, which is a level, at which individuals exhibit behaviors that conform to individual standards of freedom in responding to the environment expected by certain cultural and age groups (Halim & Nawawi, 2013).

For that reason, adaptive behavior becomes a typical performance for a person carrying out his or her daily activities that require social interaction competence and individual skills. In other words, adaptive behavior is a person's ability to adapt to the norms or standards that apply in his environment. If a person is able to behave in accordance with the norms that apply in his environment, then it can be said that the individual has good adaptive behavior. Not everyone is able to behave adaptively because adaptive behavior is influenced by the environment, intellect, emotional intelligence and social support (Carina & Supriyadi, 2016: 37)

Thus, personality and adaptive performance are indeed related because it is said that these personalities underlie human adaptation to the environment and influence biological intelligence. The importance of these personality influences is strongly emphasized to understand how personalities, and these coping skills, influence individual adaptations. This is because; each individual has different techniques and methods in coping strategies in adapting to the changes that occur. One thing that is very significant in understanding the importance of personality is that personality traits can serve as a valid and reliable predictor factor in assessing the success of individuals or groups of people. At the same time it also shows that personality is related to adaptation (Seršić & Tomas, 2014).

There are many past studies that have found that prudent personality, consent and nuerotism have a positive relationship with the performance of a task especially for employees whose careers involve interpersonal interactions. A study conducted by Mount & Barrick (1995) showed consent and neuroticism are predictors to job performance (Mount & Barrick, 1995).

The study conducted by Cuyper et al. (2011) for example; also support a positive relationship between adaptive performance and job performance among employees with high levels of prudence

(Cuyper, Heijden, & Witte, 2011). Similarly, a study conducted by Barbara Griffin & Beryl Hesketh (2005), which also showed that prudential traits influence the level of adaptation among employees (Griffin & Hesketh, 2005).

Cattell & Mead (2008) state that among the 5 traits of these personality dimensions, emotional stability (neuroticism) and extroverts receive consistent attention and have a stable impact on one's life events (Cattell & Mead, 2008). Huang et al. (2014) in turn showed similar findings, where there is a relationship between neuroticism and extroverts towards adaptive performance. The study also found that neuroticism was an important predictor in shaping reactive adaptation, while extroverts were more important predictors of proactive adaptive performance (Huang, Ryan, Zabel, & Palmer, 2014).

According to Huang et al. (2014), individuals with emotional stability are more likely to adapt to unexpected changes in the workplace, while individuals with unstable emotions will see all changes as a threat and become maladaptive in the face of changes in the task environment. In other words, individuals with emotional stability are more likely to act in fight or flight situations when faced with any possible danger (Huang, Ryan, Zabel, & Palmer, 2014).

In another formulation, a person with a reactive personality will have a high response to demand situations. As for someone who has a proactive personality is always looking for opportunities to improve weaknesses and shortcomings and take the initiative to pioneer an agenda. Both of these personality traits actually refer to strategies of adaptation to the surrounding environment (Huang, Ryan, Zabel, & Palmer, 2014).

Overall, personality traits greatly affect the characteristics of a job or task performed. In the context of modern psychology, personality has a close relationship with commitment in an organization in terms of suitability and interest in a particular field of work (Goh & Lee, 2016).

In the tradition of Islamic knowledge, there is another trait that is the yardstick to a superior personality. The nature of *Al-'Adalah* referred to as fairness here, is the most important personality trait in the work of Islamic intellectuality so as to inspire the West to examine the nature.

Emphasis on these properties was pioneered by Imam Al-Bukhari (194 H / 810 M - 256 H / 870 M) in the field of Hadith to determine the conditions of acceptance of a narration. The approach was later applied by the West especially in the proof and validation of aspects related to the science of history (Ismail, 2016: 38-40).

Compared to the field of fiqh, the trait of fairness includes a very broad meaning in the field of hadith. Fairness not only involves habits that prevent one from committing small and great sins but also includes justice in law, justice in social relations and economic justice (Zahrah, 1976: 96).



Figure 1: The breadth of the meaning of fairness according to hadith scholars

Thus, this writing seeks to examine the trait of fairness from the point of view of the field of Hadith, especially from the perspective of Imam Al-Bukhari and its implications to personality development in the context of modern psychology today.

Imam Al-Bukhari is made the main source of reference in the field of hadith and is considered very relevant due to the following factors;

1. He is considered the founder in the field of evaluation of a hadith. He emphasized on authority in the field of hadith, further making hadith a very important discipline of knowledge in the Islamic sciences (Aliyeva, 2020: 281).
2. He was the first figure to write the book Sahih in the field of hadith as acknowledged by other hadith scholars such as Imam Ibn Al-Salah (1181 A.D./577 H-1245 A.D./463 H) in Muqaddimah and Imam Al-Nawawi (1234 M/631 H-1277 H/676 M) in Al-Taqrib Al-Taisir. Although the earliest book of hadith is Al-Muwatta, which was written by Imam Malik, but it is not considered the most authentic because in it there is a hadith whose narration is cut off (Soroni, 2021).
3. He prioritizes quality in the narration of hadith when applying the conditions of *thubut al-liqa'* to all narrators to ensure the connection between the narrator and his teacher in the chain. He stipulates that if the narrator's narration with the word mu'an'an (saying 'from') is found not to meet the conditions of *thubut al-liqa'* then the *sanad* is set aside and it is considered that there is a possibility of being broken. If there is evidence of *thubut al-liqa'* even once, then the narration is accepted. Such a method has been considered something new in the field of hadith. When he puts a relatively strict and thorough condition then it makes it difficult for others to criticize his authentic hadith (Soroni, 2021).
4. The hadiths that are criticized due to defects or oddities in his Sahih book are very few compared to the hadiths that are criticized in other books. The matter has been a proof of how meticulous Imam Al-Bukhari was in compiling and selecting hadith so that it was difficult for other hadith figures to see the weakness of hadith narration done by Imam Al-Bukhari (Azmi, Nor, & Nasir, 2013: 11).
5. Similarly with the personality of the narrator where Imam Al-Bukhari is very careful in making the choice of narrator. Compared to other books of hadith, only 80 narrations were criticized by sanad (chain) researchers out of a total of 435 narrations, which is the lowest, criticized. The matter shows that Imam Al-Bukhari researched (tabayyun) the narrator over a long period of time to know the background of his life especially in terms of his reliability in his narration (Azmi, Nor, & Nasir, 2013: 10).

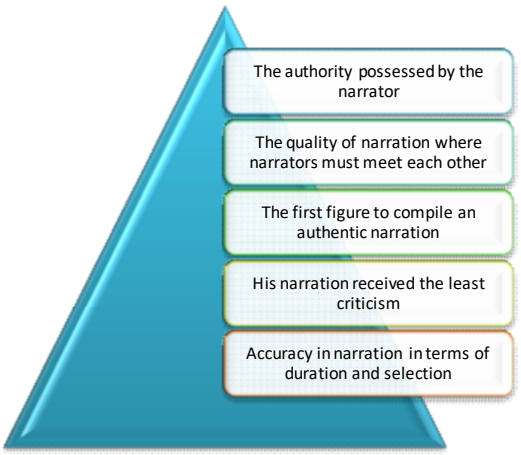


Figure 2: Reasons Imam Al-Bukhari was chosen as the main figure representing other hadith scholars

METHOD

As for some things to be achieved in this study are as follows;

1. Examine the nature and value of personality in the context of the field of hadith
2. Analyze the role of personality in the development of the behavior of hadith scholars
3. Know the implications of personality traits and values on the field of modern psychology

This study is expected to provide a significant input on the personality of hadith scholars that can be utilized in the field of psychology especially related to the development of potential at this time. In other words, the positive characteristics present in hadith scholars can be an added value to psychological development efforts from a positive angle, as opposed to negative psychology such as mental disorders which are often of concern to modern psychologists. At least it gives freshness to the field of psychology to look at human development from a angle that can enhance capabilities, not by simply looking at the weaknesses that exist in human beings.

The approach used in this study is qualitative in the form of a library. The literature approach is seen as very relevant to be applied in this study based on several things;

1. Facilitate activities to collect data and information with various types of materials available in the library either in physical or virtual form such as documents, books, magazines and historical stories.
2. Useful to get a theoretical foundation on the problem to be studied because various references and previous research results can be grouped together based on the theme and subject of the study
3. Review of books, literature, notes and various reports that have been collected help to solve the problems that have been studied
4. Facilitate theoretical studies, references and scientific literature related to culture, values and norms that develop in the social space studied (Sari & Asmendri, 2020)

The main sources used are the writings related to the biographies of hadith scholars including the most important figure, Imam Al-Bukhari and the methods used in the narration of hadith. The analysis conducted is based on content analysis.

By making Imam Al-Bukhari as the main subject that is the forerunner to the basic framework of the personality of the hadith expert, then the biography related to him becomes the primary source of reference in this study.

The three books that are the main reference are a biography book written by Yahya Ismail entitled *Biografi Imam Bukhari (810-870 M) Pelajaran Hidup Sang Penjaga Hadith Nabi*; Al-Mubarakfuri's book entitled *Sirah Kehidupan Imam Bukhari Penghulu Para Fuqaha dan Imamul Muhaddisin*; and a

book issued by the Negeri Sembilan Islamic Religious Council entitled *Keunggulan Imam Bukhari*. Secondary references are concerned with studies of the definition and discussion of personality, and the life of hadith scholars in general in particular in terms of intellectual development.

RESULT AND DISCUSSION:

As has been informed, the book of hadith compiled by Imam Al-Bukhari was agreed upon by the scholars, especially among the scholars of hadith as the most influential book of hadith because of the quality of hadith collected in it. His book called Al-Jami 'Al-Sahih Al-Musnad min Hadithi Rasulullah wa Sunanih wa Ayyamih which is better known as Sahih Bukhari, occupies the top place due to the strict filtering of hadith performed by Imam Al-Bukhari. One of the most important conditions in determining the quality of the narrator, as well as affecting the position of the hadith is the fair nature of the narrator (Shah, Soroni, & Wazir, 2010: 82-84).

A narrator is said to be fair when he is believed, and is generally known to always obey God's commands and stay away from His prohibitions. On his side there are no vile traits that can bring down dignity and disability in terms of religion such as lying, distrust and oppressing God's creatures. Physically manifested the personality of pious in matters of religion and worship (Zin, 2005: 159-160).

The fairness of a narrator is also judged in terms of his lifestyle and his sacred and clean historical journey. This situation also involves the subject of morality and the strength of its intellectual power. Therefore, the scholars also see the quality of narration in terms of the breadth of knowledge that is authentic in its narration and strong memory (*dhabit*) (Jamrah, 2014: 48).

The authentic (sahih) term attributed to the quality of hadith in fact reflects the overall quality of a narrator; who does not have a hidden nature of shame, his mind is not disturbed, his views are accurate, he does not dream, and his beliefs are correct (Shah, Soroni, & Wazir, 2010: 84).

Preserving dignity in a fair context includes maintaining association; do not overdo it in joking, do not urinate on the streets, or eat on the streets. In other words, fairness preserves the credibility of a narrator (Zin, 2005: 209).

The breadth of knowledge in terms of the strength of memory includes the care of memorization where the narrator memorizes the narration heard, and conveys it without any change at any time. If in written form, the narration is conveyed to others just as he received it without any amendment. For example, Imam Al-Bukhari's teacher named Ishaq ibn Rahawaih memorized more than 200,000 hadiths. He also memorized 4,000 false hadiths with the aim of identifying and preserving authentic hadith (Ismail, 2016: 32).

A hadith figure of the same era as Imam Al-Bukhari, Abu Zar'ah Al-Razi, is narrated to have memorized 200,000 hadiths such as memorizing Surah Al-Ikhlas. With the strength of his memory, he also wrote 100,000 hadiths from Ibrahim Al-Razi and 100,000 hadiths from Abu Bakr ibn Syaibah (Ismail, 2016: 32).

The nature of fairness also shows the authority of a narrator who has received narration from a narrator who is also authoritative in the field of hadith. For example, Imam Al-Bukhari's teacher named Yahya ibn Main has written a total of 600,000 hadiths he narrated from leading hadith figures such as Ibn al-Mubarak, Husyaim, Ismail ibn 'Iyash, Abbad ibn Abbad, Yahya ibn Zakariyya

ibn Abi Zaidah, Mu 'tair ibn Sulaiman, Sufyan ibn Uyainah, Abi Mu'awiyah, Hatim ibn Ismail, Abd al-Razzaq, Waqi', Yahya al-Qaththan, Ibn Mahdi and many more from Iraq, Al-Jazirah, Hijaz, Syria and Egypt (Ismail, 2016: 24).

On the other hand, authority also means that the narrator who narrates a hadith has examined the background of the teacher, the source of his narration and the period of association with the people whose narration is narrated. Thus the narration is no longer disputed because the truth and authenticity of the narration has been determined. Thus, included in the nature of fairness among hadith scholars is the attitude of being very careful and most concerned about a narration (Zin, 2005: 193).

The very careful attitude among hadith scholars encompasses the outward and inward in all matters and life. Imam Al-Bukhari, for example, did not want to get involved in any business of selling and buying directly because he was worried about falling into something that is forbidden in religion, namely the existence of addition, subtraction and mixing in such matters. Apart from that, he also distanced himself from feeling inclined towards worldly possessions because according to him the most important thing on the part of the hadith scholars is trust in fairness and the beliefs of society (Al-Mubarakfuri, 2016: 50-51).

In writing hadith, he was very careful in dealing with hadith rijals (figures in the field of hadith) and avoided getting stuck with criticism in the form of swearing or criticism. Imam Al-Bukhari's careful attitude in writing hadith is very noticeable when he will only include hadith in the book he wrote after bathing and performing the two rak'ah prayers to ask for a truly convincing guide (Jamrah, 2014: 193).

Imam Al-Bukhari inherited property from his father. However, the property has been handed over to others to be managed in a mudharabah manner. The proceeds from these properties have been impacted to the path of goodness by helping to fund the needs of knowledge students including hadith scholars, fuqara and the poor (Al-Mubarakfuri, 2016: 53-54).

Related to the breadth of knowledge, in addition to the power of memory, the criterion that makes a person so superior in the narration of hadith knowledge is his ability to identify hadith defects. There was a time when Imam Al-Bukhari was tested by hadith figures in Baghdad. They collected 100 hadiths and then deliberately changed the material and the chain. The hadiths were then recited in front of Imam Al-Bukhari and then Imam Al-Bukhari corrected all the hadiths by reciting all the wrong hadiths and explaining them one by one from the point of view of *sanad* and *matan* so as to amaze all the audience who witnessed the historic event.

Similarly, in Samarqand, Imam Al-Bukhari was tested by 400 hadith scholars by separating or removing the chain based on areas such as the Sham chain to the Iraqi chain, the Hijaz chain to the Yemeni chain and so on. Imam Al-Bukhari was then asked to rearrange the hadith and he succeeded in doing so as well as his knowledge was recognized by the scholars, especially in the field of hadith (Al-Mubarakfuri, 2016: 87-90).

While in Naisabur, the author of the book of Hadith entitled Sahih Muslim, Imam Muslim, also had the opportunity to meet Imam Al-Bukhari and read the hadith to him. Imam Al-Bukhari then informed the record of the hadith in detail so as to cause Imam Muslim to feel reverence and amazement at the height of knowledge of Imam Al-Bukhari and then asked

permission to kiss between the two eyes of Imam Al-Bukhari. Due to too much admiration and too high respect for Imam Al-Bukhari, almost Imam Muslim kissed the feet of Imam Al-Hadith. He said, "Leave me until I kiss both your feet, O teacher to the teachers, the chief of hadith experts and the nurse of hadith defects" (Al-Mubarakfuri, 2016: 38-40).

Imam Al-Bukhari began his journey of knowledge outside the land of his birth when he was 16 years old. Before that, he took knowledge especially in the narration of hadith from the sheikhs who were in his country. After performing Hajj with his mother and brother, he remained in Makkah to gain knowledge with the scholars there. Two years later, he traveled to Medina. It was during that journey that he began to compose the book Tarikh Al-Kabir. After six years in the Land of the Hijaz, he went to Basra to gain knowledge there. He then traveled to Kufah and Baghdad several times. He also went to Syria, Egypt and Al-Jazirah which is a highland area located between the Dajlah and Furat Rivers. In his journey of knowledge, he also set foot in Khurasan which covers a very large area such as Marw, Balkh, Harah, Naisabur and Al-Rai'y and areas close to his hometown of Bukhara such as Samarkand and Tashkent (Al-Mubarakfuri, 2016: 24-34).

His most famous book in the field of Hadith, Sahih Al-Bukhari, is believed to have started his writing when he was 23 years old and was completed 16 years later. The book was presented before his teachers namely Imam Yahya ibn Ma'in (died 233 H), Imam Ali ibn Al-Madini (died 234 H) and Imam Ahmad ibn Hanbal (died 241 H). He began composing, arranging the order and chapters and laying the foundation of the book in the Al-Haram Mosque. After that, he copied the titles and proposals in Raudhah which is between the Maqam of the Prophet SAW and the pulpit of the Prophet SAW. Then he collected the hadiths and placed them in the appropriate chapters throughout his travels to the countries to which he was destined (Sembilan, 2016: 112-122).

He was always consistent in perfecting the journey of his knowledge until the end of his life. His sincerity in knowledge, especially in the field of hadith as narrated by Al-Warraq who was with him on a journey is always energetic and never diminishes even during bedtime. According to Al-Warraq, Imam Al-Bukhari woke up one night 15 times. Each time he woke up, he would light a fire to finish his narration and then go back to sleep. After that he would get up to turn on the lights and resume his work then go back to sleep. Such was his routine throughout the night that he admired Al-Warraq after seeing the extraordinary seriousness in the hadith figure (Al-Mubarakfuri, 2016: 69-70).

During his 16 years of compiling hadith to be included in his book, he has managed to compile a million hadiths narrated from a thousand teachers. Of that number, he has selected 600,000 hadiths and then filtered them into about 7,275 hadiths as contained in his book today (Ismail, 2016: 21).

The conditions in determining the authenticity of a hadith as made by the assessment by Imam Al-Bukhari not only show his authority in terms of wisdom and excellence in the field but also prove how trustworthy a person is in imparting knowledge. In other words, the personality of a hadith scholar not only shows his authority and excellence in the field of knowledge but at the same time also reflects the admirable attitudes in imparting knowledge. The conditions are as follows

1. The chain is connected with the occurrence of a meeting between the narrators
2. The narrator needs to be a fair person (not lying)

3. The narrator needs to be a perfect *dhabit* (memory).
4. Not strange (the narration does not contradict the narration of the narrator who is *thiqah*).
5. There is no *'illah* (defect) (Kitab Sahih Al-Bukhari, 2018)

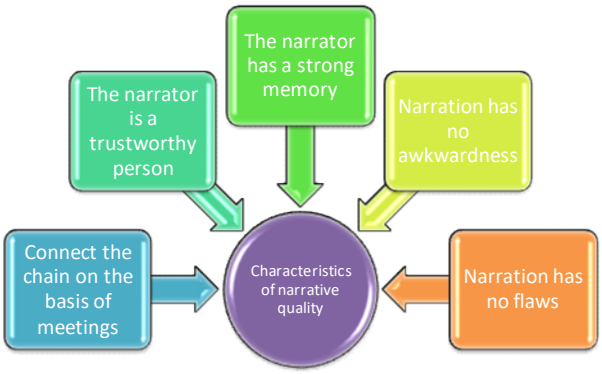


Figure 3: The quality of the narration of Imam Al-Bukhari

In short, the quality of narration emphasized by Imam Al-Bukhari illustrates the height and glory of the personalities of the narrators who are in his chain. This is because all the narrators who are in the chain of narration must meet the criteria that must be possessed by a hadith expert.

A person who holds the title of hadith according to Imam Al-Bukhari must have unity in the field of knowledge and deeds. The height of knowledge can be seen through the breadth of thought and mastery in Islamic jurisprudence, while the nobility in the execution of life can be seen through the finesse of manners and thoroughness in every job.

With such a character, society will naturally see hadith scholars as a group of people who have authority, which can no longer be disputed by the majority either in terms of validity in terms of words and delivery, and confidence in the knowledge they possess.

Fair in the definition of a hadith expert is unique, as it combines the role of the cognitive and affective domains at one time. From a cognitive point of view, the fair shows the strength of the intellect in evaluating the background of the narrator by taking into account various aspects such as the life story, his teachers, association and his position in society in terms of knowledge and authority in morals and maintaining dignity. While from an affective point of view, fairness emphasizes caution in all matters because it affects the blessings of life and the sharpness of the mind. The cautious attitude that is meant is to refrain from getting caught up in committing big or small sins, keeping the limits of association and eating and drinking, abstaining from having fun with worldly possessions, not oppressing the creatures of Allah SWT whether human, animal or plant, maintaining acts of worship and preserve speech.

The attitude of abstaining from having fun with worldly possessions does not indicate that the hadith scholar hates the world but rather motivates him to spend his wealth in a way that can benefit others outwardly and attain the pleasure of Allah inwardly. For that reason, hadith scholars will usually invest their property for the needs of other students of knowledge as well as the poor who need it. Generosity is a benchmark of the authority of scholars in the eyes of the public and is even considered as one of the basic signals about society's belief in him.

In the context of hadith narration, caution in this fairness nature is closely related to trust and belief. Without a careful attitude, it is difficult for a person to believe his narration because it is not impossible that it has been mixed or exaggerated. For that reason, fairness is the most important balance sheet in this field.

In relation to the trait of fairness is the trait of *dhabit* which refers to the

strength of memory or memorization. Whereas the nature of *dhabit* on the part of the hadith scholars covers a very wide cognitive domain because it involves the ability to recognize the traces of the narrative line either in the *sanad* (chain of the narrators) or *matan* (text of the hadith) section. In other words, a hadith expert is said to be very superior in the field of knowledge if he can detect the defects in the path of narration.

The nature of *dhabit* is accompanied by the nature of frugality and commitment to fulfill the purpose of narration. Thus, hadith scholars usually spend their entire lives in the field of knowledge either involved in fieldwork such as traveling and meeting teachers or dabbling in the field of writing with the goal of spreading knowledge.

The trait of fairness and its branch of *dhabit* which is the main criterion to the conduct of narrators in the field of hadith can be utilized and strengthened in the field of modern psychology. Both traits have superior personality traits that should be highlighted to society today. Interestingly in the context of modern psychology, both of these traits have positive psychological characteristics that are gaining ground in the field of study.

Fair if viewed from a constructive point of view refers to a person who is pious and ascetic while *dhabit* also shows authority in the field of knowledge so that he is able to argue critically.

Both of these qualities are able to produce unique personality values such as fairness gives birth to the value of trust (*thiqah*) while *dhabit* produces the value of manners to knowledge. The value of trust that exists in the hadith scholars is manifested through the appearance of honesty and trust in imparting knowledge without neglecting self-preservation from things that are forbidden in religion, while the value of manners in knowledge is increasingly eroded in this modern era, manifested through the seriousness of hadith experts who uphold every narration done both in terms of research and spiritual aspects in keeping every line or sentence of the hadith narrated. In other words, manners give the meaning of service to knowledge on the part of hadith experts.

Table 3. Personality of Hadith Scholar

Traits	Constructive	Value
Adil	Pious and ascetism	Trust
Dhabit	Authority and critical	Service

The personality traits and values that are the benchmark in this field of hadith, can be used in the existing education system to develop the psychological behavior of students. Fairness can be developed in more detail by setting some key criteria such as meticulousness, generosity, appreciation and sensitivity as well as caring for the surrounding situation. Similarly, the nature of *dhabit* that can be developed in more detail for example by paying attention to the ability to think, evaluation, consistency and determination to achieve a goal.

It can be said that the nature of fairness and the breadth of knowledge possessed by hadith scholars include the nature of piety to God and the ummah which refers to the ontological perspective, the nature of trust in receiving knowledge which refers to the epistemological perspective and the nature of earnestness in acquiring knowledge that has many benefits to worldly life and the hereafter which refers to an axiological perspective.

Indirectly, the philosophy of education which encompasses ontology, epistemology and axiology embedded in hadith scholars reflects the strength of their potential so as to highlight their authority in the field of intellectuality, while exhibiting an outstanding personality in

society. Simply put, hadith scholars are considered respected figures in society because of their authority as scholars.

CONCLUSION

The nature of fairness and *dhabit* integrates the dimensions of ontology, epistemology and axiology. Both of these traits put knowledge in the proper position so as to be able to develop the psychological behavior of the perpetrator. Both traits are also able to balance the role of the cognitive and affective domains in human beings that direct human physiological and psychological behavior in a positive direction.

The nature of fairness and *dhabit* along with its value differs from the nature highlighted in the FFM Model and the personality values that are often practiced in modern psychology. This is because the nature of justice and *dhabit* along with its value arises from the love of Hadith experts to preserve the Hadith and Sunnah of the Prophet SAW while the nature contained in the FFM model and personality values that are practiced in modern psychology are based on human experience and observations and perceptions.

Thus, this fair and *dhabit* nature triggers a greater turmoil than the nature in the FFM model because it is inspired to follow in the footsteps of the Prophet SAW as well as achieve the spiritual purpose in obtaining the intercession of the Prophet SAW.

Overall, the personality of a hadith scholar who exudes a noble and admirable personality not only highlights his authority and excellence in the field of knowledge, but more importantly is a reflection as a scholar who should have a higher position than other human groups. Therefore, on that basis, it is appropriate for the personality of the hadith scholars who represent the scholars to be studied in more depth in order to be emulated by today's generation.

In conclusion, personality turns out to have a very close relationship with the development of human potential. Good human potential will give birth to admirable personalities. The potential that tends to knowledge will give birth to a personality that has wisdom and intelligence of mind.

Personality among hadith scholars in fact shows positive characteristics where human potential can always be developed and directed towards better thinking and behavior. Personality on the part of hadith scholars clearly shows authority and trust so that it is seen as a respected group in society.

Clearly, the personality exhibited in the hadith scholars is not something that shows off but radiates by itself as a result of their inner potential which has been illuminated with brilliant light, the effect of the nature of piety and love for the Prophet SAW.

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