



# The Influence of Achievement Motivation and The Need for Regular Life on The Formation of The Islamic Personality of IAIN Kudus

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## ABSTRACT

This Research aims to determine the influence of achievement motivation (X1) on Islamic personality (Y), the need for regular life (X2) on Islamic personality (Y) and to know the achievement motivation (X1) and the need for regular life (X2) on the formation of Islamic personality (Y) of IAIN Kudus students. The study used a quantitative approach, research design, associative method, and causal relationship involving 50 samples of IAIN Kudus students (random sampling). Data collection using Edwar Preference Schedule (EPPS) Online Test, Islamic personality level using the development of as-shakhshiyah al-Islamiyah test. Multicollinearity test, autocorrelation, and heteroscedasticity tests are carried out to test whether variance unequal ability occurs in the regression model results showed t-test (X1) = 4.360 and t-table = 2.011 (significant 0.000), t-count > t-table and significant value < 0.05. Test results t(X2) = 2.100 and t-table = 2.011 significance 0.041, > t-table and significant value < 0.05. Test F(X1) and (X2) = 39.845 and F-table by 2.41 and significant value 0.000, because --calculate > F-table and significant value. It was concluded that achievement motivation had significant effect on Islamic diversity; need for regular living has significant effect on the Islamic personal Achievement motivation and need to live together regularly have significant effect on Islamic personality

**Keywords:** achievement motivation, the need of orderly life, Islamic personality.

## INTRODUCTION

The grades and pass certain subjects but are not balanced with serious learning efforts, do not have regular study habits, and are easily bored when studying. The condition of low motivation results in low competence mastered which in turn invites the emergence of cheating in exams. It takes regular life awareness to get enthusiasm in achieving a positive achievement. In this case, motivation is important in the learning process because it is not only a driver of behaviour, but also directs and strengthens behaviour in learning. High and low learning motivation is related to achievement motivation (achievement motivation) owned. Achievement motivation which is defined as a driving force allows someone to successfully achieve what is targeted. A person who has high achievement motivation tends to try to achieve the desired despite experiencing obstacles [1]. The existence of the naqli postulate that humans have different potentials (al-faraq al fardiyah) in shaping the Islamic personality requires achievement motivation and the suitability of regular life to achieve it. The motivation for achievement that a person has ideally always progresses or progresses so that it will accelerate adaptation in forming the desired Islamic personality [2].

The needs of orderly life are based on Abraham Maslow's theory which divides human needs into five levels (social, security, reward, physiological needs and actualization-self). In the fourth order, it is written that humans need appreciation for their achievements, want to be respected, get recognition for abilities and expertise in work. Recognition of one's existence is considered important in order to needs of achievements. Personality is basically often found in some literature with a wide variety of meanings [3]. The approach explains that there is a component of the approach taken as a student, mentality related to mental and intellectual situations; personality in the form of the overall personality characteristics, individuality whose characteristic nature is a person that causes a person to have a different nature from others; Identity is the nature of selfhood as a unity of the nature of defending itself against something from outside (utility and persistence of personality).

Personality is expressed in the study of the theory of personality which is always associated with describing individual objects, either oneself or others. The basis of this understanding is quite simple if personality is seen like that, but the understanding needs to be explained further so that personality in the discussion of personality theory or psychology has clear boundaries with what is meant by personality, because personality can be better understood than just visible personal characters. Usually personality is associated with others who see us [4]. Personality, which means personality becomes a miniature self-image used in playing certain roles ( . It also brings the understanding that we also have to adapt – such as playing certain roles – to the environment around us by presenting external aspects that are real and visible to others [5].

The word Islamic is essentially an adjective of the word Islam. Islam means peace (QS. 8: 61), surrender (QS. An-Nisa` : 125; QS. Al-Ma`ida : 83), clean and holy (QS. As-Saffat : 84; QS. Ma`idah : 6), congratulations and history (QS. Maryam : 47) and surrender to Allah SWT (QS. As-saffat : QS. Al-Baqarah : 208) (Digital Quran Version 2.1, 2019). Thus, islami means one who surrenders, one who survives, one who surrenders himself to Him. Then, the combination of the two words personality and Islamic into Islamic personality. Scholars certainly have varying views on the definition of Islamic personality, or Islamic personality [6].

Islamic personality is a main of a person's characteristics concern all aspects, both physical and spiritual that are dynamic and unique about the life of the surrounding environment based on the source of revelation [7]. This is based on Naqli's postulate that human beings have different potentials (al-faraq al-Iraqyah) kardiyacludes physical and psychological aspects, "Notice how We overestimate some of them over others" (QS. Adz-Zariyat: 21). In addition, the Holy Prophet (peace be upon him) said: "Think about what Allah created and do not think about His Substance, for you will not be able to measure precisely your knowledge" (HR. Abu Shaikh).

McClelland mentions that based on the concept of motivation, three types of needs exist in every human being. One type of need is the need for achievement (need for achievement) which is also called achievement motivation. The basic assumption on which McClelland's research on the concept of achievement motivation is based is that the highest achievement can only be achieved if there is a strong desire to achieve it. Warren mentions 3 that achievement motivation is a physiological and psychological condition that involves the need to achieve others. Three things are factors that individuals have motivation to

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achieve high achievements, namely the hope for success, the level of aspiration or ideal, and the factor of the role of incentives or rewards. Understanding achievement motivation as a desire to succeed, strive hard and outperform others based on a certain quality standard. Achievement motivation is the desire to achieve the best achievement, usually the measure is, oneself (internal) or others (external) [8].

Achievement motivation is defined as a drive or desire in oneself to achieve the highest possible success so that high personal skills are achieved, so that individuals strive as well as possible in achieving achievements in the academic field. While the factors that cause achievement motivation according to cannot be separated from the behaviour and characteristics of the model imitated by children through observational learning, parental expectations, an environment of emphasis on independence, and parenting practices. The concept of orderly living is based on Abraham Maslow's needs theory which states that there are various kinds of needs in a person that can be seen in stages (hierarchical). The concept of a well-ordered life is based on Abraham Maslow's theory of needs, which states that humans have different types of needs and can be viewed in stages (hierarchies). These diverse needs are archaeologically categorized by Maslow into his five needs: physiological needs, security needs, social ownership needs, self-esteem needs, and self-actualization needs. Maslow's Hierarchy of Needs, mentioned above, is an indicator of a person's set of needs, which always follow a sequence of steps. The higher the level of a need, or moving up a level of need, the fewer needs there are because other needs are considered met and fewer people reach that higher level [9].

Humans have a natural tendency to engage with various social groups to meet their social needs. When individuals meet these needs, they often seek more than membership in a particular group. They develop a need for rewards such as approval from others and self-esteem. Satisfying the need for self-esteem requires experiencing the feelings of confidence, authority, power, or control that arise when an individual perceives himself as valuable and influential to those around him. When self-esteem needs are satisfied, self-actualization needs arise. Self-actualization describes the urge to reach one's full potential, and it usually flares up when an individual masters a particular skill. The pursuit of self-actualization varies from person to person, depending on their unique talents and expertise. The process of self-actualization can undergo rapid changes throughout a person's life until it reaches its peak. The fulfilment of one need triggers the emergence of another. As a result, people often progress from satisfying physical needs to the ultimate pursuit of self-actualization.

The meaning of personality according to Sheikh Taqiyuddin an-Nabhani has undergone many shifts, narrowing, and even superficialities. So many are wrong in understanding it. It also causes humans to no longer be interested in the concept of personality. Considered a trivial matter, not something interesting anymore to realize. Personality is often only measured by a person's physical appearance or accessories, a person's character or disposition, the traits that are formed in a person, that is what a person always wants to manifest. The meaning of personality is not just that, humans with personality can really be distinguished from humans who do not have personality. Human personality is directly related to 2 main potentials namely Aqal and Human Lust. It is this element that underlies the human personality will be formed. How to distinguish it, All human beings have aqal and lust. The distinction can be simplified by using the terms aqal

and aqliyah, lust and nafsiyah. Everyone has aqal, but not necessarily aqliyah. Everyone has lust, but not necessarily lust.

Islam has provided solutions to human beings with perfect solutions to realize a special personality (shakhshiyah) that is different from other personalities. Islam provides a solution based on the creed, which is used as a method of thinking, on which the whole creed is built, and formed its mafahim (perceptions). Islam has made its creed aqidah aqliyah, thus making it worthy as a method of thinking, which is used as a standard for all existing thoughts. Since man is a living being in the universe, this overarching thought has broken all the knots that exist, both inside and outside nature, so that it deserves to be a general perception. That is as a benchmark that is used naturally when there is a combination of impulses with mafahim as a standard that becomes the basis and forms muyul [10]. Thus manifested in man a definite method, which became the benchmark for mafahim and muyul simultaneously as a benchmark for his aqliyah and nafsiyah. From this is formed a personality (shakhshiyah) that is different (distinctive) from other personalities. Based on this we find that Islam formed Islamic shakhshiyah with Islamic creed. With that creed formed his aqliyah and nafsiyah. It is therefore clear that Islamic aqliyah does not think based on Islam, that is, it makes Islam the only common yardstick for all thinking about life.

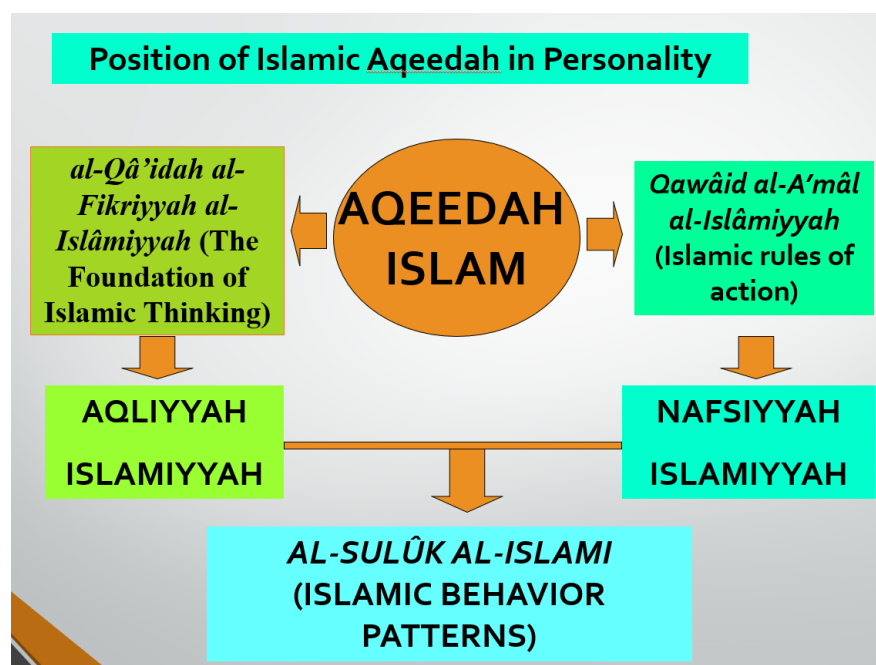


Figure 1. Theoretical Framework

Islam has provided a solution to all its thinking with creed. Islam makes the creed a method of thinking (qa'idah al-fikriyah) built on all thoughts about life, to distinguish between right and wrong thinking when it is weighed using the benchmarks of the Islamic creed which it considers as a method of thinking. Thus he survived the shock of thought, avoided mistakes and corrupt thinking, and remained correct in his thinking and safe in his understanding. Islam also controls human tendencies (muyul) mutual the law of sharia law by providing the correct. Allah (swt) said: *عَبَّيْنَهُمْ رُحَمَاءَ الْكُفَّاءِ عَلَى آءِ أَشِدَّ مَعَهُ، يَنْ وَالَّذِ اللَّهِ رَسُولُ مُحَمَّدٍ* (Muhammad was the messenger of Allah and those who were with him were harsh on the infidels,

but compassionate towards their neighbours”) Al-Fath (48: 29). *مِنُ الْمُؤْمِنِينَ الَّذِينَ قَدْ إِتَّخَفُوا الْحَيَاةَ الدُّنْيَا كَالْعُنْثَىٰ الَّتِي تَمُرُّ مَرًّا سَرِيحًا ۚ وَبِالْآٰتِ وَالْآٰثِرَاتِ شَاكِرُونَ* (“Indeed, fortunate are those who believe, (that is) those who are solemn in their prayers, and those who abstain from useless (deeds and words), and those who pay their zakat”) Mukminun” Al-Mukminun (23: 1-4).

*يَوْمَ لَا يَنْفَعُ الْبِرَّ شَيْءٌ وَلَا يَضُرُّ شَيْءٌ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ* (“Those who express remorse, engage in acts of worship, offer praises to Allah, undertake pilgrimages, humbly submit themselves, advocate for righteousness, discourage evil, and adhere to the divine laws of Allah, all while seeking to please the fellow believers.”) At-Tawbah (9: 112).

Manaf and Muslim in their research in Jakarta found there was significant positive correlation between achievements motivation and Islamic personality of student at  $r = 0.411$  with the number of respondents amounting to 95 students. Asbari, Hidayat and Purwanto explained in their research report on the needs of regular living, achievement motivation, and anxiety about the personality of general students in South Sulawesi the result of the study there is a positive and significant relation between variables of regular life needs and achievement motivation with personality, and vice versa there is a negative relationship between anxiety and student personality. Hasan stated in research study that a positive relation between the implementation of regular living and santi religious personality at Miftahul Mubalaghoh Islamic Boarding School, South Kalimantan [11].

## MATERIAL AND METHODS

This quantitative research approach research using the research design of the causal relationship associative method, because the purpose to explain the causal relationships in the form of influence between variables through hypothesis testing. The free variable (X1) in this study is achievement motivation, the need for regular life to be (X2), and the free variable (Y) is Islamic personality. The location of the study is in the environment of IAIN Kudus Central Java, population included this study all IAIN Kudus and involves 50 research samples of students class of 2020 as a random technique aside [12].

The data collection to interpret achievement motivation and the need for regular living using Edward's Preference Schedule (EPPS) Online Test combines Henry Murray's needs theory with indicators of achievement, deference, order, exhibition, autonomy, abasement, nurturance, change, endurance, heterosexuality and aggression. This test requires filling out 225 questions in 60 minutes that have two answers and choosing which answers tend to be self-directed. Meanwhile, to determine the level of Islamic personality using the development of as-shakhshiyah al-Islamiyah test with a differential semantic scale-Osgood with indicators of aqliyah and nafsiiyah. To bring up the validity value using the correlation of moment products and Cronbach's app to test its reliability.

Data processing is carried out through several stages starting with descriptive analysis to determine the average, maximum, minimum, and standard-deviation value of each variable this study, using descriptive statistics data can be presented concisely so can be seen the size of the data is normal or not. After that, the test classical assumption in the form a normality-test compares between data we have and normally distributed data that

has the same mean and standard deviation as the data. Continued The multicollinearity test looks for the presence of correlation between independent variables in a regression equation. The autocorrelation test determines, within a linear regression model, whether there is a relationship between the disturbance error in period 't' and the error in the preceding period. On the other hand, the heteroskedasticity test is performed to assess whether there is a difference in the variances between the residuals from one observation to another in the regression model [13].

## RESULTS AND DISCUSSION

This development Normality testing is carried out with the Smirnov Kolmogorov Test. If significant value  $< 0.05$  then residual is abnormal. If significant value  $> 0.05$ , the data is normal. The Kolmogorov Smirnov value shows 0.856 with a signification of 0.456, so it shows a signification of  $0.456 > 0.05$  means the data is normal. Furthermore, multicollinearity The purpose of the multicollinearity test is to find out if there is a correlation between independent variables in a regression model. An ideal regression model should show no correlation with the independent variables. The presence of such correlations indicates that the regression model is not suitable for use. The multicollinearity test assesses this by evaluating tolerance and variance expansion factor (VIF) values. The tolerance value, A commonly used out-off value to indicate the presence of polyhedral is a tolerance of  $< 0.10$ . The Inflation Factor (VIF) variance value includes, the value of  $VIF > 10$  can be suspected to have multicollinearity problems and the value of  $VIF < 10$  so there is no multicollinearity.

**Table 1.** Normality Test Results

		Unstandardized Residual
N		50
Normal Parameters <sup>a,b</sup>	Mean	0.000000
	Std. Deviation	2.8122342
Most Extreme Differences	Absolute	.151
	Positive	.189
	Negative	-.171
Kolmogorov-Smirnov Z		.826
Asymp. Sig. (2-tailed)		.486

Dependent Variable : Islamic personality

**Table 2.** Test Multicolonearity Coefficients

Model		Collinearity Statistics	
		Tolerance*	VIF
1	(Constant)		
	Achievement_		
	Motivation_Necessity_of_Living	.462	2.163
	_Achievement	.462	2.163

Table 2 shows that the value of tolerance achievement motivation and regular life needs is 0.462. While the value of Inflation Factor (VIF) variance is in achievement motivation of 2.163 and regular life needs of 2.163. Of the two variables, the tolerance value  $> 0.10$  and the VIF value  $< 10$ . The results of multicollinearity testing, show that the VIF values of all independent variable have a value of  $< 10$  and a tolerance value of  $> 0.10$ , meaning that the research variables do not show any symptoms of multicollinearity regression model. The research data meet the assumption free multicollinearity. Next, An autocorrelation test is performed to determine if there is a correlation between the residual error for period 't' and the error for previous periods in the linear regression model. This relationship is determined using the Durbin-Watson test (D-W) with specific criteria. A D-W value less than -2 indicates positive autocorrelation, a D-W value between -2 and +2 indicates no autocorrelation, and a D-W value greater than +2 indicates negative autocorrelation. Indicates.

**Table 3.** Autocorrelation Test

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.793 <sup>a</sup>	.629	.613	2.87164	1.982

a. Predictors : (Constant), Achievement\_Motivation, Necessity\_of\_Living\_Achievement

b. Dependent Variable: Islamic Personality

Based on Table 3. Durbin-Watson statistical value (D-W) of 1.982. This number lies between -2 and +2, it is concluded that neither positive autocorrelation nor negative autocorrelation occurred this study. Multiple linear-regression test, correlation model of the variables of achievement motivation and the need for regular life on Islamic personality is presented by following table.

**Table 4.** Multiple-LinearRegression Test

Model	Unstandardized_Coefficients		Unstandardized_Coefficients	t	Sig.
	B	Std. Error	Beta		
1					
(Constant)	3.240	2.604		1.244	.220
Achievement_Motivation_	.609	.140	.570	4.360	.000
Necessity_of_Living_Achievement	.319	.152	.274	2.100	.041

a. Dependent Variable: Islamic personality

From the calculation results using SPSS 21.0 obtained a variable model of achievement motivation and the need for regular life on Islamic personality formulas as "Islamic personality = 3.240 + 0.609 + 0.319 + e". Can be explained the constants value of 3.240 can be interpreted if the variable achievement motivation needs regular life is considered constant or does not change, then the formation of Islamic personality will remain at 3.240. Continued t-statistical (partial) test determine whether independent (free) variable has significant influences on dependent (bound) provided that (a) if t count  $>$  t table then  $H_0$  is accepted and  $H_1$  accepted, then this mean the independent variable (free) partially has significant influence dependent variable (bound), (b) if t counts  $<$  t-table  $H_0$  rejected and  $H_1$  rejected, then this mean the independent variable (free) is partially partial There is no

significant effect on the dependent variable if (c) the p-value is greater than 0.05 and (c) the independent variable indicates no significant effect on the dependent variable. Conversely, if the p-value is less than 0.05, the independent variable is considered to have a significant influence on the dependent variable (bound). The partial t-test test is described below.

**Table 5.** Partial t-Statistik Test Results

Model	Unstandaridized_Coefficients		Unstandaridized_	t	Sig.
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	3.240	2.604		1.244	.220
1 Achievement_Motivation_	.609	.140	.570	4.360	.000
Necessity_of_Living	.319	.152	.274	2.100	.041
_Achievement					

a. Dependent Variable: Islamic personality

The results table 4.6 test t above explained as a) the statistical results of t test for achievement motivation variable obtained calculated t value 4.360 and t table 2.011 (df = 50) significance level 0.00, t count > t-table (4.360>2.011), a significant smaller than 0.05 (0.00<0.05), then  $H_0$  accepted. This means that variable (X1) significant effect on variable formation of Islamic personality. The results of t test variable of regular living needs obtained a calculated t value of 2.100 and table 2.011 (df = 50) significance level 0.00, t counted> t table (2.100>2.011), significant smaller than 0.05 (0.041<0.05), then  $H_2$  accepted. The variable (X2) significant effect on variable formation of the Islamic personality of IAIN Kudus students.

Furthermore, the F test (simultaneous statistics) carried out to determine effect of independent variable together (simultaneously) dependent variable. The F-test can be found by looking at the Fcalculate from the annova table. Test carried out significance level 0.05 ( $\alpha$  = 5%), with significance rules (a) if the Fvalue calculated > Ftable then free variable simultaneously affects dependent variable, (b) the Fvalue is calculated < Ftable then free variable simultaneously has no effect the dependent variable, (c) the significant value < 0.05 then independent variable (free) has significant effect on dependent variable (bound), (d) the significant value > 0.05 Then independent (free) variable has no significant influence on dependent variable (bound).

**Table 6.** F Test Results

Model	Sum_of_Squares	df	Mean_Square	F	Sig.
1 Regression	657.143	2	328.572	39.845	.000 <sup>a</sup>
Residual	387.577	47	8.246		
Total	1044.720	49			

a. Dependent Variable: Islamic Personality

The results calculation of SPSS21.0 (Test F), the calculated F value is 39.845 > F table



2.41 and significant  $0.000 < 0.05$ . The concluded  $H_0$  was rejected,  $H_3$  was accepted, namely achievement motivation and the need for regular life together have significant effect on formation Islamic personality of IAIN Kudus students. The influence of achievement motivation on Islamic personality from the results obtained based on EPPS shows achievement motivation in IAIN Kudus students seen from results of calculated t-value of 4,360; a significant value of 0,00, then achievement motivation is very significant and can increase the formation of Islamic personality.

The influence of the need for regular life on Islamic personality shows the results of testing conducted based on EPPS stating the need for regular living in IAIN Kudus students as seen from calculated t-value of 2,100; a significant value 0,041, the need for regular life is very significant. This means that if students are given good motivation achievement, they tend to have order in their lives, if the order of life is organized, then the character and character will be positive and religious values will appear to increase the formation of a systematic Islamic personality of IAIN Kudus students [14].

Achievement motivation effect and the need for regular life on the formation of Islamic personality based results of hypothesis test from test F that all independent variables, namely achievement motivation and the need for regular life together or simultaneously affect Islamic personality significantly [15]. This show from F-test with F calculate results 39.845; significant values of  $0.00 < 0.05$ . So the better the achievement motivation and regular life need to be given the more the Islamic personality of IAIN Kudus students will increase.

An Islamic personality is a form of personality that is based on Islamic values, such as simplicity, honesty, and openness Several factors can influence the formation of Islamic person quality, including achievement motivation and the need for regular living. Achievement motivation is the drive to achieve a set goal. People who have with high achievement motivation tend to have a strong willingness to learn, develop, and succeed Islamic personality also prioritizes values such as the spirit of learning and trying, so achievement motivation can contribute positively to the formation of Islamic personality.

The need for a regular living can also affect the formation of an Islamic personality. The needs of regular living include time management, financial arrangements, and general lifestyle arrangements. People who live regularly tend to have the ability to control themselves, manage time well, and maintain a balance between the needs of the world and the afterlife. This both the values espoused in the Islamic personality. Thus, achievement motivation and regular life needs can be important factors in forming a good Islamic personality. To develop these two factors, it takes a willingness and earnest effort in learning Islamic values and applying them in everyday life. Several studies have also been conducted examine influence achievement motivation and need for regular life on the formation of an Islamic personality. One study conducted by Bansal, Jai, and Mukand [16] found positive relation between achievement motivation and Islamic personality. The study show that the higher the achievement motivation, more likely person to have a good Islamic personality.

Another study conducted by Mohapatra dan Nayak [17] shows that the needs of regular life also have effect positive on the formation an Islamic personality. This study show that people who live regularly tend to have a high level of adherence to Islamic values, such as simplicity, order, and honesty. To build a good Islamic personality, efforts are needed to increase achievement motivation and the needs of regular life. Some ways that

can be done include reading Islamic literature, multiplying prayer, maintaining health and fitness, and learning to manage time and finances well.

Regular regulation of life needs can help a person prioritize Islamic values in daily life. When a person does not have to constantly struggle to meet basic needs, they have more opportunities to develop morals and behaviours that are more in line with the teachings of Islam. According to the Qur'an, "And give his relatives who ask and the poor who come in need" Q.S. Adh-Dhariyat (51:19). When the necessities of life are in order, one can more easily provide assistance to the needy, thus strengthening the sense of empathy and compassion that are important values in Islam. A stable, need-fulfilled environment also helps individuals avoid the temptation to cut corners or engage in un-Islamic behaviour to meet their needs.

Regularity in meeting needs can also help a person be more disciplined in carrying out worship and maintain commitment to Islamic religious teachings. A study conducted by Simorangkir [18] found that the regularity of life needs is related to emotional stability and psychological well-being, which are important factors in developing a positive Islamic personality. It is important to note that Islamic personality is not only about the material aspects and necessities of life, but also involves deeper spiritual, moral, and ethical development, such as purity of heart, humility, and honesty. Therefore, it is important to realize that although the necessities of regular living can help support the formation of an Islamic personality, it is not the only factor influencing this process.

## CONCLUSIONS

Drawing upon the findings and discussions, it can be concluded that the variable of achievement motivation (X1) has effect of significant on the formation of the Islamic personality of IAIN Kudus students. Variable of regular living needs (X2) has effect of significant on formation of the Islamic personality of IAIN Kudus students. For the variables of achievement motivation and the need for regular life together have effect of significant on the formation of the Islamic personality of IAIN Kudus students

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